WORLD DOMINION
and
THE WORLD TO-DAY

NIEMOELLER SAYS: TELL THE WORLD

A CURSE TRANSFORMED

LATIN AMERICA STOPS TO THINK

CLASH OF LOYALTIES IN JAPAN

BRIDGE-BUILDERS IN CHINA

SCOTLAND SHOWS THE WAY

ROLL-CALL AT "POST 172"

WHAT IS CHRISTIANITY?

NEWS OF 26 COUNTRIES

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Full List of Contents Overleaf

NOV.-DEC., 1941
25 CENTS
PRINTED IN GREAT BRITAIN

World Dominion Movement, Inc.
156 Fifth Avenue — New York
1412/13 Royal Bank Bldgs., Hastings St., Vancouver, Canada

¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

A Journal with a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

WITNESS. To place fresh emphasis upon Christian witness by life and lip, as the primary duty of every Christian, and the most effective means of winning others to the Christian way of life.

INDIGENOUS PRINCIPLES. To follow up evangelism in non-Christian lands by encouraging the formation of Indigenous Churches.

CO-OPERATION. To urge the necessity of co-operation in the vast task of world evangelization.

* * *

In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

* * *

Three supreme loyalties are accepted and advocated:

(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

CONTENTS:

	Page
BOMBING AND BLESSING. Bishop of Plymouth	329
BLASTING BARRIERS. W. E. Sangster	331
BROTHERHOOD IN ACTION. Provost of Coventry	332
A CURSE TRANSFORMED. Geoffrey R. King	333
Unum Corpus Sumus in Christo	334
LATIN AMERICA STOPS TO THINK. Kenneth G. Grubb	335
Notice to Our Readers	337
WOMEN WITHOUT RIGHTS. Mildred Cable	338
ISLES OF THE MIDNIGHT SUN. W. Graham	339
EDUCATION AND THE BIBLE. Charles T. Cook	341
SCOTLAND SHOWS THE WAY. R. G. Macdonald	343
ROLL-CALL AT "POST 172." Alice R. Binstead	346
A NEW KIND OF ADVERTISEMENT. Ransome W. Cooper	349
TOWARDS THE NEW WORLD ORDER	352
WHAT IS CHRISTIANITY? Kenneth Scott Latourette	354
Mr. Gandhi and Human Progress	358
CLASH OF LOYALTIES IN JAPAN. H. P. Thompson	359
Japan—Indigenous Principles	363
BRIDGE-BUILDERS IN CHINA. E. W. Burt	364
Tragic Waste and Destruction	366
NIEMOELLER SAYS: TELL THE WORLD	367
WANTED!—UNOFFICIAL SAMARITANS. "Evacuee"	369
Powder Keg of the Far East	370
UNITE TO CO-OPERATE. John R. Mott	371
Cross-Currents in Peru	372
Pioneers in Scientific Progress	373
A Christian Archipelago	373
Sea to Sea	373
WORLD TO-DAY—AND TO-MORROW	375
KINGDOMS OF THE WORLD	383
Saved from Death	389

WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XIX. No. 6 **November-December, 1941**

Some eminent Church leaders discuss the spiritual by-products of air-raids on Britain.

(1) Bombing and Blessing

By the Bishop of Plymouth

SOME little time before the War, I had been addressing a gathering of clergy at Truro. I arrived at the station a little late for my train, which was just beginning to move from the platform. As I shot into the carriage, and sank into a seat, I heard the one other occupant of the compartment say :—" Thank God ! "

I did not flatter myself that he was offering thanks for the fact that I had so narrowly caught my train, and I said to him : " I am glad, Sir, that you are expressing gratitude to the Almighty, but I am very intrigued to know ' why ' ! " To which he replied : " Well, Sir, it is this way. There is nothing so effective in keeping a compartment empty as a Parson, unless it be a baby ; and I felt sure that we should have no other fellow travellers before Plymouth."

He was right. No one else got into the carriage ! Now, what is the reason for my friend's remark and the fulfilment of his prophecy ? Not, I think, objection or hostility to our profession, still less to the religion which we represent. It is just the common and widespread notion that we belong to a different order of beings ; that there are really three sexes—men, women and parsons ; two divisions of mankind—the religious and the secular.

I am quite sure that this is all being dissipated by the War. We are all sharing dangers in common, duties in common, deprivations in common. In the work of Air-raid Wardens, Fire-watchers, Home Guards ; in shelters, rest-centres, British restaurants ; in a mutual spirit of helpfulness, encouragement and service ; contacts are being established, friendships are being formed, and opportunities of understanding are being found, which, in former days and more normal circumstances, were rare and even impossible.

Taken as a whole, the clergy and members of our Churches are fulfilling their part in this War with great courage, steadfastness and self-denial ; and generous tributes have been paid to their devotion. All this is opening up a way of approach and of influence over others which is already having its effects. Public preaching and social organizing still have, and will always have, their part ; but, as the example of our Lord and His first disciples teaches, nothing can

take the place of personal contact and intimate friendship.

As old Hammond somewhere quaintly says: "If you have a number of narrow-necked vessels (and which of us is not a narrow-necked vessel?) would you fill them best by emptying buckets full of water over them, or by pouring a little into the mouth of each?"

We are in fact getting back to primitive Christianity, where buildings and material possessions counted little, and fellowship and spiritual values were the things which really mattered.

Now, from this standpoint, the actual destruction of churches and church buildings is being overruled, I believe, for greater blessings. We had far too many churches; not, of course, from the point of view of those who ought to have come to them, nor of those whom we sought to get into them, but because they were so common, so numerous and so diverse that only a comparatively few people valued, attended and cared for them. This resulted in a scandalous waste of man-power and of resources; and an exaggerated emphasis on the particular building and its contents. Little groups of people grew attached to them and clung to them like spiritual cats!

SOME years ago, Shoran Singha, the great Indian Christian, came to address a missionary meeting at the Plymouth Guildhall. When he arrived, he said to me: "I came along one of your streets about a mile long, and counted at least ten big churches, either on the road or adjacent to it. Do you use all these buildings? Do you fill them? Do you pay for them?" I told him: "The average congregations of all these churches could easily be housed in three!" He blazed out in passionate protest. "Do you know," he said, "that, in my country, we have not as many churches in thousands of square miles?"

He did well to be angry! We were not only wronging our fellow Christians overseas, but were doing harm to ourselves. We were coddling a few handfuls of pious folk, who were caring too much for the external and material things of church life.

These good folk, who clung to their sanctuaries and their shibboleths, could hardly worship in any other building; and their affections often centred in the very pews, ornaments and fittings! Now, in many cases, buildings, pews, ornaments and fittings have gone; and many are learning to worship with thankfulness in churches or halls or rooms, often representing different views from their own, sometimes belonging even to different Christian bodies.

Actually, in one instance, an Anglo-Catholic priest has for some time been conducting his Choral Eucharist, with vestments, in a Methodist Church, following the warm invitation of its pastor and deacons; and Anglican Churches, of the most opposite poles, are being grouped together and are working in love and harmony.

New methods of individual approach and personal contact are being adopted; a new fellowship of service and enterprise has emerged; the Christian message has gained in depth and spirituality; and common dangers and duties; sorrows and sacrifices; deprivations and losses have drawn people of all and of no religious professions closer together.

(2) Blasting Barriers

By W. E. Sangster

I HAVE lived in a public air-raid shelter for more than a year. I say that, not because it is peculiar, and still less because I think that there is anything meritorious in sharing the life of bombed-out people, but merely to substantiate my claim to speak with some inside knowledge of the practical lessons to be learned by Christian men and women as the result of the recent intensive bombing.

I assert definitely that I have already seen the divine alchemy in process by which God—as His Cross conclusively proves—can take things most evil and draw from them things holy and sublime. I have not imagined these things. I am on my guard against the naiveté of those who would exaggerate to the glory of the Lord (!) or twist the facts in a pious effort to justify the ways of God to men. God has done this thing by wresting the wickedness of evil men to His own divine purposes. Hitler's bombs have blasted more durable barriers than concrete walls. My shelters are in Westminster, a city in which, in peacetime, extremes exist, but hardly meet. It is simply stating the plain facts to say that they have met in the shelters, and in the great civilian services, and, not only met, but become "matey," and learned a new respect and shy affection for each other: paupers and peers; bank managers and butcher boys; knights of the realm and knights of the road.

Not only have social barriers gone: denominational barriers have received a heavy blow too. Those old walls of partition do not seem as high or as important as they did. Praying together in a hail of bombs gave us a kinship of spirit and catholicity of love which some confess they did not approach before. And if a scrap of personal testimony may be added to these general facts, I would say this.

When I began my ministry in Westminster, I did not receive a single word of greeting from any neighbouring church. Not one! It is unimportant, of course, but seemed rather unfriendly to a man who, though a Londoner, had had the good fortune to spend his early ministry in the provinces. The bombing altered that and gave expression to a kindliness I am sure was already there. The Dean of Westminster sent his good wishes across the road. The genial Bishop of Kensington spent a night in one of our shelters. Bishop Mathew (Cardinal Hinsley's co-adjutor) came in for a couple of hours. The Rector of the parish has addressed us in the shelter below, and in the church above. The Roman Catholic priest slips in to see his own people and has won a secure place in our hearts. More than ever we believe in the Holy Catholic and Apostolic Church.

YET another gain which has come to us—and come to thoughtful people generally—as a result of the bombing, is something of a loosening in our attachment to material things. In the presence of widespread destruction, in constant contact with thousands who have lost their homes, and hundreds who have lost their dear ones, so many of the things by which, and *for* which, we lived, lose value. Many people, without any previous interest in religion, came (in their

own way) to feel that their securities had all to be lodged in heaven. As never before, we have begun "to live in the light of eternity."

A final word. After living right in the midst of an unchurched multitude for more than a year, I am certain that this is the secret of power over them: supernatural love, quite free—so far as humans can have it—of *any* ulterior motive. It is no good loving them *for* anything—except for themselves. Not even for Church, prayer, goodness—or *World Dominion!* If you do, they see through you. It must be just God's love in you, even though all the signs seem to show that they prefer the devil. Just that quality of love. Just that!

(3) Brotherhood in Action

By the Provost of Coventry

IN an intensely bombed city like Coventry, the work of the Churches has been deeply affected by the decimation of congregations through the dispersal of the people, by the diminution in the number of assistant clergy, through the drop in parochial contributions towards their stipends (as well as the departure of many clergy as chaplains), by the loss of so many churches and larger halls as places of worship, and by the difficulty of holding evening meetings after black-out in an area where people are working late and are nervous of being caught away from home by a siren.

Under these conditions, certain changes in the life of the Church are observable. In its own interior worship, the removal from large churches to small halls and rooms has made for a more intimate, intense and corporate feeling, and congregations are realizing both the responsibility for, and also the possibility of, that Christian neighbourliness, which is the basis of all true community. Further, the Church's impact on the world has found large scope through the many new forms of social service created by blitz conditions—an opportunity of service which Christian people have been foremost in seizing.

It is in this joint service of the community that the various denominations have found abundant means of increasing their mutual fellowship. Christians of different communions experience brotherhood in action when they co-operate to provide amenities for the shelter population. There is an astonishing unanimity among the keenest members of all denominations, in their aspirations for the New Order, and movements are afoot to bring the united influence of all the Churches to bear upon the course of reconstruction.

The message of the Church has not been unaffected by the trials of our times. It has discovered afresh, what it has always known, that suffering, courageously met and accepted in the spirit of the Cross, can lead to a resurrection of new life and joy and creative power. It has learned again that, while righteous indignation is a divinely cleansing energy, hatred is devilish, self-destructive and futile.

The large-scale sorrows of the whole community caused by a great air-raid do produce a tem-

porary neighbourliness of a practical kind. In the nature of the case, this tends to relapse to normal proportions when life becomes ordinary again ; yet there is left behind the memory of the common sharing of a terrifying and glorious experience, producing a permanent legacy of civic unity.

An intense and destructive air-raid has not drawn the people to attend the churches in greater numbers in this bombed area, partly because they have had to be evacuated at once to other places, and partly because their minds are concentrated on the absorbing problems of material recovery from the destruction of their homes. Nevertheless, their affection and respect for the Church is greatly enhanced by the spectacle of ruined places of worship, and by the practical services which the clergy have been able to render during and after the raids. Regular members undoubtedly find a great enhancement of the encouragement and inspiration which Christian faith and worship exist to create.

(4) A Curse Transformed

By Geoffrey R. King

WHAT has the blitz done for us ? We shall never know how much evil, nor how much good, and the evils are being made to work together for good to the redeemed children of God. The curse is being turned into a blessing. The things that have happened unto us have fallen out rather to the furtherance of the Gospel.

First and foremost, we have had a new experience of God. We shall never doubt Him again. What, in easier times, we rather lightly took for granted, we now *know.* The rock holds ! Like Hopeful, in the chill waters of Jordan, we have touched bottom, and it's sound. I would not have missed the blitz for anything. A terrible, tragic way, but how priceless the lessons learned. Jesus is near. " Oh, the peace my Saviour gives, peace I never knew before," is the breathlessly grateful tribute from many a soul in the midst of peril. " Death shadowing us and ours," " sorrows surging round," " loved ones far away "—have all made the presence of the Lord exceeding precious. God is sovereign : " not a shaft can hit till the God of love sees fit." Satan still has to ask leave to touch a child of God. And that leave is only given if, and as, God our Father can overrule Satan's devices to His glory and our good. This makes our witness. For the Church as for the individual believer, and the Christian home, the golden rule must ever be, " And it shall turn unto you for a testimony." So our message is not modified in any way, but intensified in every way. The old evangel, with the new dynamic.

How the air-raids are drawing all the Churches together is well known : Anglican premises loaned to Free Churches (with, in my own case, the Baptist communion laid on the Church of England altar) and *vice versa* ; church furniture given to causes that have lost everything ; funds raised for " bombed out " needs by all sects

and creeds and irrespective of all and any of them—all this is doing us no end of good, with the reputation of the Churches enhanced immeasurably. Once again, the world is saying: "How these Christians love one another!" For all these years we have not *grown* together: now we are being *blown* together—Grand!

Best of all, the air-raids are drawing the Churches nearer to the unconverted. Shelter work is eternally worth while. Once again, the world is saying: "How these Christians love *us*!" For "trench shelters" on an East London common, four denominations arranged a rota, all through last winter. "Evening prayers" (favourite hymns, brief message and prayer) were conducted on four nights of the week, and a Gospel service each Sunday evening, with refreshments to make the ministry practical (tea and a biscuit each night for a penny, with mince pies at Christmas, and hot-cross buns at Easter). We find how helpful, to the old-fashioned cottage meeti can be in black-out times—litt groups of Christians meeting one another's homes, with t object of inviting neighbours to hear the truth. These circl will continue, I think, after t war.

Have the air-raids, trials a sorrows brought people into t churches and to the Lord Generally speaking, no. But some cases, yes. For example, n colleague, whose church is neare to the common where t "trenches" are, tells me that least twenty people have becon regular attendants at his churc Six men and five women ha already been converted (most church, but a few as a result personal conversation in the she ters), one of them being a Jewes The grim tragedy is that so fe Churches have this zeal and so fe pulpits this power. Oh for reviva

UNUM CORPUS SUMUS IN CHRISTO

It was when there was much to disquiet the nations of Europe, nearly one hundr years ago, that the Week of Prayer was started. One hundred years of prayer, wha splendid record! Mr. H. Martyn Gooch, who takes an honoured place in the successi of its organizers, says:

"For all these years now, the call has been repeated, each New Year, reaching c further to new regions and new tongues, until to-day, like a mighty river, the stream united prayer blows through innumerable channels for the deliverance and renewal our struggling humanity. . . . In 1846, when the Week of Prayer commenced, Jap was closed; China was only known through its treaty-ports; Korea was the herm kingdom, sealed against the West. Livingstone, already in Africa, was still looki eagerly northward, where the smoke of a thousand villages beckoned him; he had s to make those journeys which were to open the way into the centre of Africa, to bri death to the slave trade, and to establish the Church of Christ in the heart of the Co tinent. To-day, not only in Japan and China and Korea, but in Uganda and Ken there are Churches sharing in this common approach to the Magnetic Centre."

We earnestly hope that Christian leaders and workers everywhere will make arrang ments early to bring Christians together for united prayer from Sunday, January 4, Sunday, January 11, inclusive, that 1942, perhaps the most fateful year in the histo of mankind, may be begun in the presence of Almighty God. T. C.

The plot to destroy sovereignty and freedom is resented.

Latin America Stops to Think

By Kenneth G. Grubb

AST year I travelled 23,000 miles by air over various routes between Washington and uenos Aires. I visited familiar enes, meeting old friends and aking new ones. From the win-ows of the modern Boeing and ouglas planes that fly these long utes, I picked out mountain llages at whose inns I had once ed up my mule and asked for a dging, rivers up whose rapids I d worked my canoe, passes over hose boulders I had led my ount. In Colombia, I crossed e Andes in one hour, and below e I could see the trail which had ken me a week. From Para, I ew across the estuary of the mazon in an hour-and-a-half. In e malarial forests of the Guianas, e rapids on the Oyapock and the aroni were flashing white where, en to-day, only the occasional aveller penetrates. I recalled ng, laborious days spent in tra-rsing these remote wastes.

In Latin America progress and stacles are side by side. Under e Southern Cross we move on ngs ; but to pass a frontier and tisfy officials that one's tiepin is t a camera or one's Bible a secret de is tough. Indeed, to make a pid journey through the republics d avoid vexatious delays, a diplo-atic passport is needed. For these rvous suspicions the Latin nerican republics cannot be amed. They are due to the well-unded evidence of Fifth Column-n, of which a spate of cases have en made public. Germans have used Latin American hospitality order to fulfil the Führer's de-red intention of conquering the continent from within. Against this insidious threat the various Governments are determined to protect themselves ; and if a snake is suspected in the basket, it is natural to inspect baggage with care.

While the sympathy of Latin Americans is overwhelmingly with Great Britain and her allies in this war, their main interest is, naturally enough, in themselves. Their sympathy arises from their admiration for democracy and freedom, and from the evidence that Britain wants no more empire, but is their actual bulwark against German aggression. Their interest, however, is to preserve intact their own national institutions, their traditions, their property and their own selves. In general, therefore, the war will exacerbate suspicions of all that is foreign, whether immigrants or machinery, and correspondingly enhance all that is indigenous, whether national culture or the products of the rapidly growing local manufactures of Argentina and Brazil. There may be exceptions to this tendency which is, however, broadly true.

Religion will not escape. It is increasingly demanded of all religious movements, including the Roman Catholic Church, that they throw their roots deep into the native soil. The reasons are politically sound. The large German Catholic and Lutheran Churches in South Brazil and Argentina have allowed their clergy to become involved in the vast Nazi plot to destroy from within the sovereignty and freedom of these republics. In Brazil the

Government has already taken action in specific cases. In Argentina, there are clergy, both Catholic and Lutheran, who work with untiring zeal as agitators, or as leaders of Nazi groups, and take their instructions from the Cultural Attaché of the German Embassy. These statements are not the mere effusions of prejudice ; the names of such persons are known and their activities could be closely described.

THIS suspicion is not confined to Germans—although no one takes the Italians very seriously. It is exercised particularly against Germans, but the Germans have lowered the goodwill stock of most other foreigners. For quite different reasons, the inter-American policy of the United States is suspect in Argentina in spite of high-pressure "good neighbourism" and outwardly cordial Panamerican relations, and German propaganda vigorously stirs up the animosity of Latin Americans against their northern neighbour. The British are belligerents, and are even somewhat embarrassed by finding themselves suddenly popular. They were thought to be reserved, eccentric and lovers of their gardens ; quite abruptly they have learned that they are gallant, brave and defenders of liberty. Nor have Latin Americans forgotten the policy of Canning, the ships of Lord Cochrane and the Irish Legion that fought with Bolivar, at a crucial moment in their history. At a crucial moment in Britain's history, they realize that she is again striking a blow for their independence and security.

Let us pass from broad considerations to deeper ones, namely, the status and prospects of Christianity in Latin America. Christianity has suffered from the isolation of the region. The Roman Catholic Church itself has been prejudiced by being cut off from the great body of the Catholic Church in Europe, and from such small minorities as the Catholics of Great Britain ; for it is often true of minorities that the smaller the garden, the fewer the weeds. But in large bodies, the circulation of power must be less vigorous at the extremities, and, in a highly centralized system like the Papacy, the maintenance of authority at the centre necessarily leads to a prudent relaxation at the borders which suffer in consequence. The spread of communications and the increasing contacts of Latin American with European Catholics were improving the administration and general life of the Church. But with the growth of a vigorous nationalism intruding upon the religious field, it is difficult to see the end of the story. The heroic resistance of the Catholic Church in Germany has won the admiration of the Latin American Catholics, but has probably had little other effect, and there is a perverse section of the Catholic press and clergy, that, for fear of the mob blindly welcomes the fatal embrace of reactionism in the face of all evidence.

The evangelical minority is also in a difficult position. Evangelical colleges, and, to some extent general evangelistic work, still depend mainly on the leadership of North American missionaries. They have always been liable to incur the suspicions which are instinctive to South Americans when they look northwards. The "good neighbour" policy of the

United States has done much to dissipate these in certain republics. But the peculiar nervousness of to-day, subtle German propaganda ceaselessly inventing and then affecting to show up "Yankee imperialism," and the general nationalist upsurge, may dissipate a growing cordiality. British missionaries, on the other hand, are too few and their work too loosely organized, to profit from current goodwill.

The Latin American evangelical churches must consequently develop largely through cultivating their own spiritual resources. Just sheer events will recreate them as indigenous churches, doubly rooted, spiritually in God, nationally in the manners and traditions of the people. But the more they thus develop, the more urgently must they maintain their contacts with the Church universal; for what they learn of Christ, they must share with His people. Isolation is not a natural environment for the Christian. The evangelical churches should be in constant touch with the movements of life and thought, of evangelism and revival, of other countries. To secure this is a relatively simple matter of finance, organization, and right understanding. It may well be that, when the war is over, and the trumpets and the shouting die, when communications across the world are once more restored, the bringing of representatives of these churches here will be almost as important as sending missionaries there. Meanwhile, inter-American evangelical conferences continue, and the recent youth conference held at Lima among representatives from different republics was a useful initiative.

THE moral breakdown of our time is obvious in Europe, but latent throughout Western civilization. Wherever secularism has corroded manners, wherever the Gospel and life have been divorced, the breakdown has begun. Men are not qualified for liberty unless they can put moral chains upon their own appetites. Men of undisciplined mind cannot be free: their passions forge their fetters. This was the doctrine of Burke, and it is that of the Bible. In this sense, Latin America, with its turbulent but by no means unconstructive history of over a century of political freedom, must be weighed, like all of us, in the balance and found wanting. But what is wanting? Those who best understand the religious problem of Latin civilization will agree on the answer.

Notice to Our Readers

WITH the January-February issue of WORLD DOMINION AND THE WORLD TO-DAY, the price will be increased to one shilling. This has been found necessary owing to the cost of production, which is three times greater than before the war. We have been reluctant to make this decision, in spite of the fact that the majority of similar periodicals found it necessary to increase their charges some time ago. We are confident that our readers will appreciate our difficulties, and will continue to give us their loyal and ungrudging support.

We should like to make it clear that readers whose subscriptions have not yet expired will continue to receive the journal at the old rates. New subscriptions (six issues) will be 6/- per annum, (by post 6/9). Single copies will be 1/- (by post 1/1½d.). The Editors would take this opportunity of expressing their sincere appreciation of the many kindly letters they have received from readers in all parts of the world.

Woman: a human being, or a beast of burden?

Women Without Rights

By Mildred Cable

*WOMAN IN ISLAM** is not a propaganda text-book, but an unbiased record of carefully collected facts. The authors make no comments, but they have given us a volume which should be invaluable to any women who hope to live and work among their Moslem sisters. The book will not be less valuable to men who mix with Moslems as teachers and missionaries, but who are debarred from any detailed knowledge of that other side of Moslem life which lies behind the *purdah* curtain. All the early formative influences, all the later marital relationships, which make of the Moslem what he is, are a closed book to the Westerner. Here he may find a key to many an unfathomable psychological depth in the mind of Moslem men.

Pleading the cause of the Moslem women of India to-day, a well-known Moslem lady is quoted. She writes of their large families; the duties, which include the carrying of heavy water-jars, the cleaning of cowsheds, the cooking, the washing, the nursing of children, and she says: "They seldom get more than three or four hours' sleep at night," and asks, "Is this the life of a human being or of a beast of burden?"

Yet the well-off women of the *zenanas* fare no better, for, under Islamic rule, woman is the victim of a system which relegates her to the *harem*, where her mental and spiritual development is made well-nigh impossible. In some lands, she is covered by a *burka*, and within this degrading wall of cloth, she must live and move. She walks about like a corpse in its grave-clothes, and may never lift the veil in the presence of a man.

Some brave pioneers among the women of Islam have dared to cast such restrictions aside, and have engaged in public service at considerable risk to themselves and their reputation. Public opinion on the subject of a professional career for Moslem women is definitely conservative, but at least one woman holds an "A" licence for flying, a number of others pursue literary careers, some assist their husbands in the production of the best papers and periodicals; but these are very exceptional, and the great masses of the women of Islam are still the chattels of the men, and are without rights or means of redress.

When we read that at the last census, 1931, it was revealed that, out of a total of 6,222,712 girls under five years of age, 217,819 were married, and 6,305 were either widows or divorced, nothing more need be said. Such facts should be studied and considered by Christian women, who, through the liberation of Christ's teaching, have their own liberty.

In a section on social life, the customs which control betrothal, marriage and divorce are dealt with in great detail, as is also the subject of *mahr*—purchase money. This custom is considered from many sides, but the most striking comment upon it is a quotation from

(*Continued on page* 390)

* *Woman in Islam*, by V. R. and L. Bevan Jones, Lucknow Publishing House, 6s. (Agents in Britain: Carey Press, 19, Furnival Street, E.C.4.)

¶. *The Northern Islands of Great Britain stand as a fortress of the Faith.*

Isles of the Midnight Sun

By W. Graham

BY tradition and conviction alike, the people of our northern islands, have always been deeply religious. To-day, in a world of strife and upheaval, these islands stand as a fortress of the faith where the old spiritual values are still cherished and where the Church is the centre of life.

I shall never forget the first service I conducted in one of the Shetland group. It was in midwinter, and a fierce blizzard was raging, yet, through what looked like a veritable curtain of snow, the people were making their way over hill and road to the little grey kirk that stood on a storm-swept headland. The worship was simple, but it came from the heart as the grand old psalms were sung to the praise of God—sung in slow stately measure that breathed of the spirit of Covenanting days, when men gathered in the sanctuary of the hills. The whole atmosphere of the service in that little island church was the atmosphere of the Upper Room, the atmosphere of assurance and victory in a world on the edge of despair.

The place of religion in the life of the people does not end, but only begins on Sunday. Every night of the week in winter, the Church bears her witness to young and old alike. In a Young Men's Class you will meet lads who have already sailed into almost every port in the world that a ship can reach, and whose contact with people of all nations has given them a remarkably high standard of general knowledge, beyond anything to be found in books.

Some of them go to sea when they reach sixteen years of age. I well remember the feeling of misgiving I had when I went to see one of my Bible Class boys away on his first voyage. I knew he would be travelling to strange places and mixing with all sorts and conditions of men, that he would come up against temptations and evils the existence of which he had never known in his native island. Would he come back unscathed? Would he come back cynical and faithless? Would the terrible temptations that might await him in the outside world find him weak and off his guard? I think I was more anxious about that boy than even his widowed mother. I needn't have worried. The years of patient training, the influence of his home, the faith born in that same little grey church on the headland, were as a shield and a buckler to him. To-day, that boy is a captain in the Mercantile Marine, playing his full part in the service of his country and carrying his faith into the hazards of the sea. His is only one of many similar instances, and in the fashioning and shaping of such lives the Church has done a noble work.

The women and girls have their own particular and valued place in the work of the Church, and, through their Guilds, have contributed splendidly to Home and Foreign Missions. No evening is looked forward to more eagerly by the Shetland housewife than her Guild night. From her cottage to the Manse, where the Guild usually meets, may mean a walk

of three or four miles, along dark roads or pathless moors, and that at the end of a hard day's work at home. The Guild meetings are very homely and informal. Everybody knows everybody else for miles around, and they chat cheerfully before a blazing peat-fire. Then the minister or missionary reads to them for a little, perhaps a report from some foreign mission field, or an extract from some uplifting story. All the time he is reading there is complete silence except for the clicking of knitting needles. These women knit with an amazing speed, and gradually, from the flashing wires, there appear garments of beautiful design which, at the end of the winter session, will be handed in proudly for the benefit of various Church funds.

Following an interval for tea, there is a period of further general conversation, but as ten o'clock draws near, a hush falls upon the gathering, for the minister is about to lead his Guild in worship. A chapter from the Bible is read, and then, like a little family, the Guild unites in prayer ; prayer for their safe-keeping and guidance ; prayer for strength and courage and faith to meet the unknown to-morrow ; prayer that, in a world of confusion and war and sorrow, all may come to know and to share the peace that comes of faith. Then home to the cottage on the hill-side, or by the sea, with the pillow of God's love for their rest by night.

The outstanding event in the calendar of the island churches is Communion. It has always been, and always will be, a season of deep spiritual significance. Communion is usually held half-yearly, and is preceded in some of the islands by a Fast Day in which all work comes to a stand-still and all shops and other business premises are closed. Fast Day is observed, as a rule, on the Thursday, when morning and evening services are held in church, followed by a service of preparation on Saturday evening. On Communion Sunday, as each member enters the church door, he is handed a small metal "token," with the Lord's injunction : "This do in remembrance of Me" on one side, and the name of the congregation on the other. A service of thanksgiving used to take place on the Monday after Communion, but now it is held on Sunday evening. No one would dream of being absent from Communion, and for miles around the people flock to church in all kinds of weather.

The work of the Church in these islands demands sacrifice on the part of minister and people alike, but it is sacrifice made willingly and cheerfully. One minister whom I know prints by hand every week a poster on the lines of the familiar "Wayside Pulpit" and walks three miles to pin it on his church door. Another drove ten miles one night through a storm to fetch a bottle of medicine for an old woman who was ill, and on countless other occasions sacrificed his leisure and comfort when someone was in need.

For their part, the islanders have always been quick to appreciate the smallest service rendered to them and have surrounded their ministers with loyalty and faithfulness. I knew one man, over sixty years of age, whose home on a lonely hill-side was seven miles away from his church, yet, summer and winter, he walked that distance every Sunday without a break for

(*Continued on page* 390)

¶ *Is the study circle destined to take the place of public meetings?*

Education and the Bible

By Charles T. Cook

BY almost universal consent, the Bible is the most interesting Book in the world, and yet it is sadly neglected by a large proportion even of those who profess to reverence it as the Word of the Living God. The troubles of our times have created a real heart-hunger among multitudes of men and women. They long for someone who can bring them light and guidance in regard to the ways of divine providence, the relation of good and evil, and life after death, but the number of people in our churches sufficiently well-grounded in the Scriptures to impart the help they need appears to be declining. It is a paradoxical, even a tragic, situation. How are we to account for it?

The answer is not a simple one. It is easy to reply: "It is all due to Modernism." But, while destructive criticism has, beyond question, displaced the Bible from its traditional position of authority in the minds of many, that explanation does not account for all the facts. It does not explain why so many members of Evangelical churches feel little or no urge to the systematic study of the Bible, and why Sunday-school teachers are all too frequently ill-equipped for their task.

Let me, by way of a constructive proposal, commend to the consideration of ministers, and other leaders in the work of Christian education, the value of the Bible discussion circle. It is not suggested that this agency should displace any existing department of church activity; but it may be commended as an adjunct of proved worth, especially in view of the virtual disappearance nowadays of the conversational Bible-class, the Methodist class-meeting, and the old-fashioned, but highly effective practice of catechising, any or all of which contributed to making our fathers a generation of well-informed Bible-readers.

What precisely is a Bible discussion circle? Briefly, it may be said that a Bible-study, or discussion, circle, consists of a small group of people (usually from six to twelve in number) who unite in studying a set portion of the Bible, such as one of the Epistles, a doctrinal theme, or a Biblical character, and who meet at regular intervals (once a week for preference) to discuss the subject, under the direction of a leader.

The discussion circle differs radically from the sermon or lecture method of receiving instruction, or even from the usual type of Bible-class lesson. A sermon or lecture is a solo performance by the minister or teacher, in which the responsibility of his congregation, or class, is limited to listening, usually in complete silence. The essential principle of the study circle, however, is that most of the work is done by the members themselves. In the sermon, the preacher expects his audience to receive what he has prepared. In the discussion circle, each member makes his own contribution, and the leader's function is comparable to that of a chairman, who guides the proceedings, tactfully preventing the various speakers from wandering away from the subject, and brings the

discussion to a definite and practical objective.

The happiest results are achieved in proportion as the circle members are made to feel that the class belongs to them, and that its leader is only their assistant in exploring the Word of God. Indeed, the leader must avoid making himself indispensable, and he will most certainly fail if his presence and manner so overawe the circle members that they are afraid to speak freely. For this very reason, some pulpit orators may feel out of place in the leadership of a discussion group, which calls for a large amount of self-repression. On the other hand, a man or woman with no special gifts as a public speaker, may be remarkably successful in bringing out the hidden potentialities of young people in a discussion circle.

The importance of the study circle method will be appreciated when we point out that it represents an application of the most up-to-date and effective principles of education. It is based upon the fundamental law of human nature, that development is in accordance with activity. We learn by doing. The work of the preacher, no less than that of the day-school teacher, or the university lecturer, is wasted if his hearers are only passively interested in what he seeks to impart. The information given will benefit them just in proportion as it stimulates thought and impels to action. "No impression without expression" is as sound a maxim for those who would teach the precious truths of the Word of God as it is for educationalists.

Membership of a study circle necessitates private study of the Scriptures. A man may attend a church service or a Bible lecture without any preparation whatso ever, but as a study circle member he is compelled to read the relevan Scripture passage as an essentia preliminary. In no better wa could he arrive at clear and definit convictions. One of the chie merits of the discussion circle i that it compels the student to be come an investigator, to search th Scriptures, to think for himself, t test his conclusions by free an frank discussion with other circl members, and to rely more directl upon the guidance of the Hol Spirit.

The discussion circle train workers and leaders. It is almos impossible to discuss a topic in th manner indicated without realizin that truth must find an outlet in lif and service, and experience prove that it is one of the most fruitfu agencies for the training of Sunday school teachers, local preachers an other lay workers. From amon those who meet week by wee there should emerge at least two o three potential leaders of nev circles. Thus, there is distinc advantage in concentrating upon few, who will, in turn, concentrat on others.

It is strange that, wherea political and cultural movement have for long made excellent use o discussion groups, the churche with comparatively few exception have not awakened to the grea potentialities of the method. It all the more surprising, in view o the fact that the essential idea which it enshrines were clearl recognized and adopted by th early Church and, even more im portant, it was a method employe by our Lord Himself.

A Nation-wide movement to meet an urgent need

Scotland Shows the Way

By R. G. Macdonald

IN late November, most of the church notice-boards in Scotland will bear a striking poster, showing an Iona Cross rising into the light, from the dark tragedy of war ruin, and, alongside, the words: "The World Mission of the Church—Scotland's Week of Witness—30th November to 7th December." Behind this adventure in co-operation lies a fresh experience of the power of the divine alchemy to transmute exceptional difficulties and dangers into doors of rare opportunity and discovery.

Each year, it has been the practice of the Foreign Mission Committee of the Church of Scotland to have 1,000 of its 2,500 congregations systematically visited by missionary deputies, able to report at first hand how God has prospered the work in their particular field. With the outbreak of war, and the consequent stopping of normal furloughs, only ten men were still at home a year ago, and, of these, five were due to return at the first opportunity, and a sixth was on the eve of retirement. Ordinary visitation was patently impossible. On the other hand, a more than usually widespread and intensive effort was called for, to counter the danger of declining interest and decreasing giving because of the absorption of ministers and members in war work, the disruption of church life by evacuation and blackout restrictions, rising costs, increasing taxation, and the incessant appeals to invest in war savings and give to war charities.

In the clear light of God's leading this grave emergency took shape as a signal opportunity to place the burden of responsibility more squarely on the shoulders of the Church's ministry and membership, and, by a concerted effort, to waken them to the greatest happening since Pentecost—the coming into being of the universal Church—and enable them the better to realize their own special part in its world mission.

Accordingly, every congregation was invited to observe December 1st, 1940, as World Mission Sunday, and material was supplied to every minister to help him to do so to the best advantage. Some eighty per cent. responded, in many cases most effectively. One city minister received no less than 174 letters from members of his congregation in the succeeding week, to thank him for the vision of that day, and all it had done to enlarge and enrich their conception of the Church, and to strengthen their faith in the wonder-working power of God.

In resolving to repeat the experiment, the Committee decided to make good two obvious defects in the plans for World Mission Sunday, which before could not be remedied for lack of time; namely, to secure the co-operation of other Churches and to make a special appeal to youth. The response was immediate and overwhelming, affording ample proof that the people of Scotland no longer regard their denominational differences with the old pride and complacency, and that there is a steadily growing sense of the tragedy of disunity and of the urgent need to co-operate and show a united front to the world.

Within a short time, a strong Joint Committee was formed, including official representatives from the Baptist Union, the Church of Scotland, the Congregational Union, the Episcopal Church, the Free Church, the Methodist Synod, the Reformed Presbyterian Church, the United Free Church, the United Original Secession Synod, and the Society of Friends.

At its first meeting, which, like every subsequent one, was characterized by the warmth and understanding, the enthusiasm, enterprise and expectancy which are sure marks of the Spirit, the Committee determined that St. Andrew's-tide was the most fitting time for such a venture, and that, instead of having one World Mission Sunday, there should be a choice of two, and that the days between should be observed as a Week of Witness.

RIGHT in the forefront of the Week is a Day of Prayer, and it is recommended that, wherever possible, Monday, 1st December, should be observed as such. If only the Churches rise to this opportunity to unite in prayer, and to share their varied experience of the best ways of conducting a service of intercession and of carrying through a day of continuous prayer, what rewarding discoveries and what a release of the springs of power are in store for them!

In spite of the black-out, united meetings are being planned on a nation-wide scale to bear witness to God's all-sufficient answer, in Christ, to the world's desperate need, through the universal Church, and to sound the call to a higher level of Christian life and witness. Up to date, every speaker who has been invited to address these meetings has most readily consented. This is the more remarkable, seeing that they include men of such standing and in such demand as the Bishop of Chichester, the Rev. A. M. Chirgwin, Dr. J. Hutchison Cockburn (Moderator of the Church of Scotland), the Rev. W. J. Noble, and Dr. William Paton. Obviously, this is a day of exceptional opportunity for the Churches to close their ranks, not by talking about unity, but by acting together as one. When they do so, they will find themselves able to command men and resources in a way hitherto impossible.

Another distinctive feature of the Week is the interchange of speakers in the various organizations and societies of the several Churches. This should serve several desirable ends. The speakers themselves should derive considerable benefit from the necessary study by way of preparation. Their interchange should do much to remove the lamentable ignorance which still exists among good church folk with regard to other communions. This, in turn, should beget a new consciousness of the World Church, and a deeper loyalty to it, which will be of the utmost value in the testing days to come.

TO bring this about before the strain comes, is the essence of Christian statesmanship. All who have their ear to the ground, are well aware of the big changes, both in the home Church and on the mission field, which may be necessitated shortly, because of financial stringency and other compelling considerations. These readjustments will call for a willingness to co-operate on an

unprecedented scale, together with a vast deal of understanding, open-mindedness and readiness to make real sacrifice in the interests of the larger good. Already there is considerable concern in certain quarters lest those whose giving has been inspired by a special interest in a particular mission-station or field, will no longer feel the same incentive if it happens to be merged in a larger entity, supported co-operatively. On the other hand, there is ample evidence to prove that nothing is more able to dispel objections to Christian missions, and to stimulate giving to them (not by the few, but by the many), than that vision of the World Church which makes it a proud privilege to support it, and irradiates the work of the home Church and congregation with fresh purpose and meaning.

Nothing less than a World Church is sufficient to capture the loyalty and meet the demands of Christian youth to-day. For many of them, their denominational differences have become, not only meaningless, but a source of irritation, and they have little patience with traditions of thought and practice which preclude them from worshipping in the one Church and partaking of the sacrament at the one table. To them the youthful vigour and heroic qualities of the Younger Churches make a strong appeal. As sons and daughters of a feverish and disillusioned age, which has seen the ascendancy and decline of the League of Nations, the fact of a Church which is not merely of man's devising, but is supranational in nature and outlook, and supernatural in its resources, comes as Good News indeed.

It is not surprising, therefore, that youth and its leaders have shown themselves to be so keenly interested in the Week of Witness and so eager to play their full part in it. The Scottish Ecumenical Youth Committee, which was formed as a means of following up the Amsterdam Conference, has welcomed it as a spur to fresh endeavour and as the spearhead of its future activity. Equally immediate and enthusiastic has been the response of the leaders of youth work and young people's societies in the Churches, the Student Christian Movement, and such uniformed organizations as the Boys' Brigade and the Boy Scouts.

ALREADY, the Joint Committee is deeply conscious that, even if the Week realizes its highest hopes, it can only be the beginning of its endeavour. Opportunities multiply and tasks of great urgency call for action. It is all important that the vision be shared with the men and women on active service. And nothing could be more imperative than that church members generally should learn from the Church in India and China what a vital and venturesome thing a Week of Witness can be.

One thing is clear; namely, that in this, Scotland is coming to reap the harvest of Tambaram and Amsterdam, and beyond them of the seed sown in Edinburgh itself, when the World Missionary Conference met there in 1910. Looking back, we see how wonderfully God raised up leaders in their early prime, and thus made possible the mighty advance and achievements of the Church in the last thirty years. Great is the need of such to-day. As it is faithful to the leading of the Spirit, the Church will not look for them in vain.

Men of sixteen nationalities man this Dockland Post.

Roll-Call at "Post 172"

By Alice R. Binstead

THE "post" is situated in the heart of Dockland in a great port. In normal times it was the drawing-room of a manse, and from its wide bow-window you could look out on to a spacious Square. Years ago, the tall, well-built houses were the homes of the merchants who built up the prosperity of the port, and, in the central garden, under the watchful eyes of nursemaids, more than one little boy, who grew up to be mayor of the city, used to play.

Here and there in the houses, an Adam fireplace, or a wide, balustraded staircase, speaks still of those earlier tenants, but now the stairs are thronged with children of many families, the garden is noisy with the shrill laughter of brown-skinned, curly-headed youngsters, and men of many nations go in and out of the doorways where the women stand and gossip.

For the Square has become the centre of one of the largest settlements of coloured people in the British Isles. The port has not always remembered how much she owes to the stalwart dusky men from Africa, the West Indies, and other lands, who have sailed her ships and taken her coal to the ends of the earth, and, in the long, lean years, their brown children have known poverty, and often squalor, and a pitiful lack of opportunity, in the land of their adoption.

The "post" came into being on the first day of the War, in September, 1939. Since then, the manse door has never been bolted, night or day, and wardens have been on duty continuously. You cannot look out through the window on the Square now, for a brick blast wall has been built outside the window. As you go through the front door to enter the "post," the temporary sheeting in the panels flaps and rustles, reminding you of what happens to glass in windows and doors when a "*blitz*" comes.

Come inside the "post"! It is a spacious room: the comfortable armchairs and settee which formed part of its pre-war furnishing are still there. The walls are gaily decorated with gilt crowns and loyal emblems—flags, and portraits of King George and Queen Elizabeth, which originally served as decorations at the time of the Coronation of their Majesties, but were brought by our devoted Post Warden to brighten the room in these darker days. High up on the wall, there is a marvellous cuckoo-clock—the pride of the "post," its face surrounded by carved laurel leaves. When the hour strikes, a little light appears, and the cheerful "cuckoo" sounds. But too much reliance must not be placed on the number of "cucks" heard—it has been known to strike twelve at half-past four!

There are grim things here, too. Large racks are hung with oilskin protective anti-gas clothing, rubber boots are stacked neatly in a corner, rattles to signal the presence of dreaded gas hang on the wall, hand-bells stand on the mantelpiece. Stirrup-pumps and buckets are in a row, ready for action. There is a large first-aid box in evidence, and stocks of gas-masks are there for those who need them.

In a corner lie two battered and broken tin hats, reminding us of that dreadful night in the winter, when a large Seamen's Home just round the corner was laid completely flat by an enormous bomb. Some of our wardens dug for days in the wreckage, trying to save those trapped beneath. They saw awful things in those days, of which they do not care to speak.

There is a "wardens' meeting" every Friday evening, at which the business of the week, the rota of duties, instructions from headquarters, and such like, are discussed. Meet the wardens as they assemble! At the table sits the Group-Warden. He is a Methodist minister, in charge of the mission church next door. It is he who has given up his room for us as the post. He was a missionary of long experience in the West Indies before he took up this work among the coloured people of Dockland, and everything he does is touched with wide sympathy and tolerant understanding.

NEXT to him sits the Post Warden, a broad-shouldered, burly Maltese, with a happy face and infectious smile. He was a sailor for many years. Now he keeps a boarding-house for seamen, and he is well known and much respected. His English is not very fluent, but his loyalty is unbounded. He is a sterling fellow.

The wardens are filing in. There are a couple of very dark West Africans, several from various parts of the West Indies, quite a contingent of Arabs, a Somali, an Indian, a Malay, Polish Jews, Portuguese, and a few English, who are greatly in the minority. The personnel of our "post" changes, for sailors come and go, but at one time we had representatives of sixteen different nationalities, serving as wardens.

Very soon after the "post" was constituted, the wardens decided unanimously that it should be run on an entirely voluntary basis, and although there are a number among us who possess very little, the long hours of service have been cheerfully and faithfully given, without a penny of pay.

Besides their usual rota duties, the wardens report whenever the sirens sound. Each has a patrol in the neighbouring streets, and he keeps watch until the "All Clear" sounds.

Incidents of all kinds enliven the life of the "post." Babies are brought in to be fitted with anti-gas helmets, and there are all sorts of enquiries about A.R.P. equipment to be dealt with. One night, an Arab on duty, with very little English at his command, received by telephone the message that a raid was imminent. He roused the Group Warden, who was asleep in his bedroom above, by ringing a hand-bell and yelling up the stairs: "*Para—Shoot*"! In the middle of another night, wardens on duty found a young man just outside, clad only in shirt and trousers, soaked with rain, and obviously doped. They brought him in and revived him, and found that he was a Finnish sailor, just ashore, who had been lured into one of the cafés of ill-fame nearby, robbed, and pushed out into the wet.

One of the Arab wardens comes of a priestly family, and is a leader among the Moslem community of the place. He often brings his large copy of the *Koran* to the post, and, during the night-watches,

conducts devotions at the hour of prayer for his Arab companions.

On the occasions when our King asked for the observance of a special day of prayer, a prayer-meeting was held in the "post." These meetings were attended by Christians (Roman Catholic, Anglican and Free Church), Jews and Mohammedans. A form of service was used in which all could join: readings from the Book of Psalms, prayers from a Jewish service book, and prayers about our common service and our desire for peace and for the victory of the right. We found that there was much in which we were united in mind and spirit. On the second occasion, the Mohammedans followed the prayers in English with their own prayers in Arabic, chanted antiphonally.

WE have had a severe "*blitz*" in our neighbourhood, and those whose homes had been shattered, and those who were turned out because of "delayed action" bombs, crowded into the mission for shelter. We had registered that we could take in about seventy evacuees in an emergency, but that week-end the family grew to 380. The gas mains had been damaged, and no heat for cooking was available, except for the small electric cooker in the manse. Voluntary helpers came to assist the minister's wife, who is always performing Herculean tasks, and the wardens helped valiantly too. The family were fed, sheltered and cared for until those who still had homes could return to them, and other accommodation was found for the rest.

It was a proud day for Post 172 when the King and Queen came to visit our city. Their Majesties were taken to see some of the bombed areas, in various parts of the town, and then they inspected the A.R.P. workers, who were drawn up in lines outside the City Hall. The King was in Air Force uniform, and the Queen captivated everyone with her ready smile, as they passed along the lines. As they came back, they stopped in front of the wardens from Post 172, shook hands with our Group and Post Wardens, and spoke to several of the others. They said that they had heard what an interesting "post" we had. How proudly our wardens answered their enquiries as to the countries they came from. "I come from Malta"; "I come from India"; and "I am from Aden." Their Majesties chatted with us for a few minutes, and when Post 172 marched back to Dockland, it was with eyes alight and heads held high with pride at the royal notice.

Not long ago, the recording van of the B.B.C. stopped in the Square, and a wondering crowd of children gathered round it. Mysterious lines were taken inside the post, and a microphone was set up. Some of our wardens were interviewed, and some of the activities of the post were recorded, with snatches of discussion in Maltese, Arabic, Timoni and English.

We do not think that there is anything special or extraordinary in our service, but we do feel that, in rather a unique way, we represent the humble folk of the British Empire, bound together by the ties of a strong loyalty, and an inflexible determination to give what service lies in our power, and to endure and suffer, if need be, to preserve our heritage of freedom.

Making helpful contacts with refugees through the Press.

A New Kind of Advertisement

By Ransome W. Cooper

A COMMUNIST sat in a little cottage, nursing a broken ankle received when at work in a quarry. He had nothing to read, his wife and children were being cared for elsewhere, there was no library to draw upon, and his dejection was complete. Suddenly, he remembered a Bible which he had bought for twopence in a Hamburg ship-yard, from a fellow-Communist who had contemptuously tossed it on one side. It had lain in the bottom of his box ever since. This would be a good opportunity to read it and find out whether it were good literature, or just a collection of legends. He crawled painfully across the floor to the box, retrieved the book, and settled down to read the story through from page one. A man with an unusually intelligent mind, he read from sunrise to sunset each day, and before he had reached the end, he knew that he was a great sinner who had found a great Saviour.

When Saturday evening came, a copy of the local newspaper, consisting largely of advertisements, was delivered gratis to each house. As he scanned it, a great idea came to him. There, prominently displayed on the front page, were announcements of services to be held in various Churches on the morrow. He worked laboriously through every advertisement until he found one which appealed to him, and, summoning up courage, as soon as he was well enough, he sought this out. Here I met him.

This serves as an illustration of the point I wish to make: there are people in the world who are groping after truth; who desire something better than they now have, but hardly know how or where to make their needs known. Perhaps they do not possess or read the Bible. They stand bewildered at life's cross-roads. They can be reached, however, through their newspaper, with a short, direct offer of help.

The English-speaking peoples of the world can buy a portion of the Scriptures for a copper, or can consult the whole Bible in a Public Library. The less-favoured peoples of the Continent, literate, intelligent, accessible as they are, need to have brought before them in a direct way the possibility that exists for them also of securing part, or the whole, of the Book of books. The present War has brought to this Bible - loving country vast numbers of refugees from the Continent. Let us, therefore, seize upon this present unique opportunity and exploit it to the full.

A start has been made, in a small way, with the Slav peoples. A suitable announcement was inserted in a Czech paper, published in London, offering to send a copy of the New Testament to any desirous of reading it. A steady stream of applications reached us, including one from a professor of Czech in a French University, who desired the whole Bible. This was followed by a letter from the chaplain of a Czech battalion, requesting four hundred copies for his men. In this case, instead of sending Testaments, which are relatively expensive, to men who had not themselves asked for them, we sent

Gospels of St. John, with the promise that, after they had been read, we would gladly send a Testament to any who applied for it personally.

Correspondence was dealt with by Mr. F. Butcher, who has laboured among Czechs and Slovaks for some forty years. A good number of letters were replied to personally, and almost all received a copy of *The Footstep on the Sand*, or other suitable tract in Czech. The applicant was encouraged to write again and to ventilate any difficulty or problem in spiritual matters which he might have.

As soon as enquiries lessened, we stopped the advertisement for a few weeks, and inserted a Polish offer in the most important Polish-London newspaper. This is still running, and requests for the New Testament are coming in in a most encouraging way. One applicant writes: "I have been looking for an *Evangelia* (New Testament) for the last year." Another: "Please send me a New Testament, as there is no Roman Catholic priest here to give me one." Some ask for it to be sent "cash on delivery," showing their genuine desire to secure a copy.

The one who has kindly undertaken the personal correspondence with Polish enquirers is Mr. S. K. Hine, who pertinently remarks: "This may have a great influence in Poland after the war, for these men will have a large say in the future of Poland."

Our next move is to appeal to Russians, and since no Russian paper is produced in this country, the advertisement will appear in a Polish paper, but in the Russian language. Here again Mr. Hine will deal with correspondence, for his many years' residence Eastern Poland have speci qualified him for the task.

Following upon these, we h to put advertisements in an i portant French paper, publish here, to reach French-speaki people. Our announcements gen ally appear on Saturdays in hope that they will be read the week-end, as we cannot afford to put them in daily. natural corollary to this effort be a similar appeal to Belgians their own bi-lingual paper. T southern half of Belgium spe French, while the northern secti speaks Flemish, closely allied Dutch. We propose to put advertisement in the Dutch wee newspaper, and in the Norweg paper, published in London.

THIS idea of newspaper eva gelism is not a new one. It been used, on a smaller or lar scale, for many years. Some years ago, the *Action Biblique* Geneva commenced seriously develop a scheme for reachi French-speaking people in Fra and some of her colonies. T overflowed to other countries a languages, and, in five years, o ten thousand Gospels, with so New Testaments and Bibles, w despatched gratuitously to so forty-two countries.

We are already surveying Canadian field, and, if the mea are provided, intend to ma similar appeals to the hundreds thousands of emigrants the whose mother-tongue is of a Sl Germanic or Latin origin, as w as to emigrants in other parts the British Empire. The need this was borne in upon me so years ago, when I saw groups

rlorn emigrants, dumped in one other of our great London rmini, understanding not a word our language, and with no one befriend them or give them the riptures.

'HE conviction came to me that these people ought to be met and en off from their London station, from the dock, and should ceive, at least, a Gospel. Then me a wider vision of copies of the nole Bible, in the leading uropean languages, being pre-nted to each emigrant-carrying ip's library, with the cordial co-eration of the librarian. There ould be a gracious, missionary-earted worker to meet the emi-ants, speaking to them in their vn tongue, answering their ueries, and giving them kindly lp, distributing Gospels among em and directing them to the bles on the ship, where they ould have time and opportunity read them. Kind enquiry would cit their ultimate destination, and hristian people at the other end ould be advised of their arrival. riendly contacts once made, and nfidence established, it would ot be difficult to visit them and nk them up with those who could lp them spiritually.

A series of enquiries was accord-gly set on foot in all directions. ourteous officials at Canada ouse, and at the offices of the anadian Steamship and Railroad ompanies, were most helpful. or authentic information concern-g European emigrants of twenty-ur languages now absorbed into anada, those at the hub of things Ottawa directed my attention to book which covers the ground admirably, and gives statistics in an interesting way.

To demonstrate the need that exists, let it be said that there are half-a-million Slavs in Canada, and four million Poles in the United States : and that there are varying numbers of other peoples—Rou-manians, Finns, Italians (100,000), Jews (150,000). There are a few who are doing their utmost to reach certain sections of these emigrants, as, for instance, Dr. Frank Hoff-man, who is working mainly amongst Hungarians, and Dr. R. G. Katsunov, himself a Bulgarian. But it is evident that there is a great deal of work to be done if the Gospel is to be brought to these people, isolated and scattered as they are.

Just at the time when the im-mensity of the task was being con-sidered, Mr. Charles O. Bowen, who has spent twenty years in evangelistic work among emigrants in the Western States of Canada, was rescued after his ship had been torpedoed, and brought to England. He also had felt for many years the need for bringing the Gospel to these people in a systematic way, and he endorsed my scheme whole-heartedly.

He told of some emigrant child-ren whom he had led to the Lord Jesus. A lady to whom he had given their names sent out every month junior and senior Sunday School lessons, until, at last, she had a Sunday School of 500 scholars, who had never seen one another, scattered all over the far West of Canada. This opens up a fresh vista of possibilities of postal evangelism, together with postal teaching of young converts.

Towards th

IT is significant that the Prime Minister, in conversation with an eminent visitor from the United States, should express his conviction that a spiritual awakening must be the outcome of the present world conflict. We are not told precisely what is meant by the phrase, which is in danger of being vague and nebulous ; but we may take it for granted that Edmund Burke spoke for all time when he said that " True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable nor lasting."

It is certain, however, that there must be a deep and widespread revival of interest in moral and spiritual values if human society is to survive with any prospect of durability and goodwill. It may seem premature, of course, to consider *anything* which has to do with the post-war world. We are in the midst of a fierce and bitter conflict, the end of which no man can foresee, and it may well be argued that our principal task is to win the war, and to destroy for ever the evil things which gave it birth. There is something to be said for the contention, moreover, that no one at this moment can tell what kind of a post-war world we shall have ; so that to offer suggestions for a period which has not yet arrived may well seem like putting the cart before the horse.

EVEN so, the world-wide Church, with courage, faith and humility, must begin at once to prepare for a Christian world order. Such a spiritual awakening as the Prime Minister envisages should come, primarily, to the Christian Church. It is the universal Church which needs revival, and not the unconverted. The unconverted nee something much more radical their condition demands a resu rection. But, because the Churc has life, even though not yet i abundance, it is capable of reviv and awakening.

WHAT will, or should be, th nature of such a spiritu awakening ? It may be suggeste to begin with, that such an awake ing will produce a deep convictio that only in the Christian way life can humanity make any durab progress. No new era was i augurated so vigorously or auspiciously as the reconstructio period of the post-war world 1920. The League of Nations w hailed, not merely as the pio dream of advanced reformers, b as a practical and statesman-li way of settling international di putes without having to resort war : disarmament was advocat with varying degrees of succes housing schemes were inaugurat in order that Britain might be " land fit for heroes to live in " : a economic measures were adopt which were designed, if not exact to make this the best of possib worlds, after the pattern of Lei nitz, at least to make it a little mo tolerable and worth while.

How was it that, little by litt everything went wrong ? It w because the nations, in gener and the League of Nations, in pa ticular, overlooked the fact th man's deepest need is God. W sought to produce a better way life, but we failed to make Christian. We dare not make t same mistake when *this* war is ov

World Order

THEN, again, there must be a greater willingness to explore further many questions which have engaged the common mind of the Church for many years past. The present war is like a deluge which has washed away many things for ever. We have to start afresh. No question is closed : no problem is insoluble. Theories and solutions which may have seemed of value at the close of the last war will not be sufficient for the "brave new world" which we must be determined to create.

One thing is certain : there must be co-operation and united action. The problems confronting us are so vast and so complicated that all who are committed to the Christian way of life—whatever their denominational label—must combine, by faith and action, to find a way out of the present distress.

NO one can tell, for example, what will be the mental and spiritual condition of Germany when the war is over, nor what will be the precise reactions of Russia. At present there is no safety valve in Europe, and that is always a dangerous state of affairs. We cannot tell how the thirteen occupied countries will act when the yoke of the oppressor is lifted from their necks. What we *do* know is that, if we have sufficient faith and courage, we can evangelize Europe and the world, and set before humanity a Christian way of life.

In the process, it may well be that a re-drawing of maps, and a re-making of boundaries, will make it necessary for us to re-think what are commonly known as foreign missions (indeed, that term might well be discontinued). Nothing is more certain, for example, than that Europe has become a mission field, and will offer boundless opportunities, as well as present innumerable problems.

A hundred and fifty years ago, while Europe was in the throes of the Napoleonic Wars, Carey was deep in the study of the languages of the East, as an indispensable preliminary to the evangelization of the people. Is it too much to suggest that the study of European languages is an immediate and vital necessity, if we are to attempt the evangelization of Europe when the war is over ? It has been suggested, indeed, that Europe itself may be the scene and centre of the greatest spiritual movement the world has ever known.

It is necessary, however, that a warning word should be uttered. Jeremy Taylor has reminded us that religion consists not in knowledge, but in a holy life, and Matthew Henry has insisted that nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of those who profess it. This means that in all our planning towards a new Christian order, we must abandon for ever the energy of the flesh, and submit ourselves, without reserve, to the lordship of the Holy Spirit. Our own resources are pitifully inadequate : the pathway by which we have travelled is strewn with many corpses : but God delights to make all things new, and if His Church is sufficiently humble and receptive, He will use her, in this tremendous hour, for the healing of the nations.

We are glad to publish an article by our Consulting Editor in America.

What Is Christianity?

By Kenneth Scott Latourette

WHAT is Christianity?

1. *It is good news.* The word Christianity does not appear in the New Testament. Instead is what is translated by the good old English word *gospel.* That means good news or good tidings. Christianity has high and stern requirements. It speaks of judgment. It can do no other if it is true to the facts of the universe in which we find ourselves. It is not, however, primarily a set of moral rules with rewards and punishments. It is good news. Its dominant note is one of great, surprising, glad joy.

2. *Christianity opens the way to life.* It is good news because it makes possible life, rich, abounding, eternal. Jesus and His early disciples had much to say about life.* That life is not without sorrow and pain. Even Jesus knew these. Yet beyond them and even through them, the outstanding features of the Christian life are victory† and "good cheer."‡ So revolutionary is that life that to enter upon it is to experience a new birth.§ The new birth may be sudden and soul-shaking. It may commence almost imperceptibly. Always, however, the life of which it is the beginning has as its characteristic marks love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.‖ Being life, this Christian life, if it really is Christian, is marked by growth. Those who have entered upon it do not become perfect at once. Its goal is too high to be attained at a single bound. That life has its stages, with temptations, struggles and failures, but it also has its delectable mountains and its ultimate and eternal triumph.

3. *The life to which Christianity opens the way is life with God.* Life eternal is knowing God.* Its perfectly astounding call is to be filled with all the fullness of God.†

4. *The Christian Faith is centred about Jesus Christ.* That is implied in the name. Christianity declares that *the life it proclaims is made possible through Jesus Christ.* In Jesus, God has revealed Himself to men. God is too great to be known fully through our little minds. By our reason, apart from Christ, we can establish the probability that the universe is the work of an intelligent will. We can surmise, because of our own desire for goodness, that the intelligent will which has created us is good beyond our imagining, or the longing for goodness would not be in us. Yet, we are always perplexed by evil and suffering. If God is good and omnipotent, why does He allow them? Can it be that He, like ourselves, is a mixture of good and evil, or is He indifferent to us and our fate, or is He so far beyond our knowing that we can never discover the answer to our urgent questionings? In Jesus we have the answer. Here was One who impressed His most intimate friends, those who knew Him best, as being free from sin. He based His life upon a belief in God as Father and

* As in Matt. 7: 14; Luke 10: 25-28; John 3: 16; Gal. 6: 8; Rom. 6: 23.

† 1 Cor. 15: 57.

‡ John 16: 33; Matt. 9: 2.

§ John 3: 3-8.

‖ Gal. 5: 22-23. See also Matt. 5: 3-10.

* John 17: 3. † Eph. 3: 19.

as supremely good. In that faith He taught, and transformed weak, sinful, suffering men and women who were awakened by trust in Him.

JESUS was confident that in Himself a new stage of history was beginning. That belief has been fully justified by the facts. In the nearly two thousand years since His presence here in the flesh, those inspired by Jesus have wrought great and beneficent changes in mankind. Contrary to what is often assumed, and in spite of occasional and sometimes major reverses, the influence of Jesus has been growing. Through Him have come most of the chief advances in education and knowledge in the past eight hundred years. Through Him has come much of our best music and finest art. Modern democracy, with its dream of equal opportunity for every human life, is largely traceable to Him. From impulses set in motion by Him have sprung movements which, with a nearer approach to success than any others, have fought slavery, have striven to mitigate the horrors of war and to curb or regulate war itself, and have sought, through the modern medical and nursing professions, to alleviate the physical suffering brought by disease. These are sweeping and seemingly rash statements, but they can be proved by the facts. Moreover, even more than when He was here in the flesh, through Jesus, weak, despairing, broken lives continue to be made strong and whole.

Is God as good as Jesus? Are the dominant forces of the universe on the side of Jesus? Here are the most challenging questions which men can face. Christian faith, supported by reason and experience, replies to both with an emphatic and glad yes. In the words of an early disciple, Christian faith joyfully declares, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."* Christianity does not give a full answer to the existence of evil. Instead, it faces evil at its worst and overcomes it. In this it believes it sees God's nature and God's way. This leads us to another point.

5. The Christian faith not only affirms that Jesus Christ is the revelation of God, the channel through whom we know God, but it also confidently declares that *in Jesus God has wrought man's salvation.*

That man needs saving is apparent. He is an unhappy and warring contradiction. On the one hand he measures the distances to the stars, weighs them, and ascertains their composition. He delves into the past, not only his own brief record, but also the unimaginably long history of this planet and of the universe. He loves beauty and creates it. He strives for righteousness. He is troubled by the mystery of death and seeks to assure himself of a blissful life beyond the grave. Yet, on the other hand, he is a creature of a day, as evanescent as the grass of the field or as a dream. Strong impulses are within him which, if he gives them leash, drag him lower than the brutes. He can be filthy. He is subject to disease. His stupid ignorance brings disaster on himself and his fellows. He is guilty of the most unbelievable cruelty to others of his kind and to the lesser creation. He produces

* 2 Cor. 4 : 6.

Certain enemy-occupied countries

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machines which might be used for his own happiness, but which at times he turns to inflict untold misery and to destroy the fairest works of his hands.

IN Jesus Christ, God made possible man's salvation. It is not merely that Jesus taught men the way of life. He did that. But He did more. He died for us. In the cross God allowed man's greed, stupidity, callousness, and selfishness to do their worst. Into the full meaning of the cross we cannot here take the time to attempt to go. It is doubtful whether any of us ever can fully fathom it. It is clear, however, that what looked like God's greatest defeat was God's victory. Christ crucified has proved to be the power of God and the wisdom of God.* Christians believe that in some fashion, wonderful beyond our full understanding, Jesus bore our sins in His own body on the tree and that by His stripes we are healed.† That this is true has been proved through the centuries in the lives of millions. Through Christ and His cross, as is incontrovertibly evidenced by their lives, men have been made whole.

6. The life, teachings, and death of Jesus are not the full story. *After the cross came the resurrection.* Of that the early disciples who knew the risen Christ were profoundly convinced. Indeed, that experience made them over. It was not just that Jesus continued to exist. Through the resurrection Jesus was, as they said, glorified. He was more radiant and had entered into a richer life than when they had known Him in the days of His flesh. The early disciples believed that Christians, if they were really Christians, were here and now beginning, although only barely beginning, to share that life with Him,* and that beyond the grave they were to continue to advance in it. Almost unbelievable though it was, Christians were sometime to be like Him.† That is still, as it has been through the centuries, the glad Christian hope.

7. The Christian faith maintains that the new life made possible through Christ is not something which men can earn. It is certainly not anything which they deserve. It is the free gift of God. Yet, because of that gift, *Christians,* if they have really entered upon the new life, *are moved by a great compulsion.* They love God because He first loved them.‡ The test of their love of God is love of those about them.§ Through the love of God they are constrained to active good will to their neighbours.

8. The Christian faith teaches that *the new life is made possible through the continuing presence of God.* God is not a distant being. Nor did men lose touch with Jesus when He disappeared from their physical sight. Through what Christianity calls the Holy Spirit or the Spirit of God, God continues to be active in the stream of human history. Through His Spirit, God brings to men the sense of their sin and stirs them to seek Him. Through His Spirit God works the new birth in those who fulfil the conditions. Through His Spirit men may here and now have fellowship with God whom they call the Father and whom they see in Christ.‖ Back of the Christian

* 1 Cor. 1 : 23-24. † 1 Pet. 2 : 24.

* Col. 3 : 1. ‡ 1 John 4 : 19.
† 1 John 3 : 2. § 1 John 4 : 20-21.
‖ John 14 : 16, 21, 23, 26.

doctrine of the Trinity—that God is Father, Son, and Holy Spirit—is glorious fact. God is Father. He is also revealed in Jesus Christ. He is also Spirit. Through His Spirit we can even now have vital, transforming touch with the Father and with the Son.

The Christian faith is too full and too rich to be covered fully in a short article. In addition to what we have tried to summarise, there is baptism, the symbol of the new birth; there is the Lord's Supper, celebrated in memory of the death of Jesus; there is prayer, by which men have con munion with God; there is th Bible with its written record God's revelation; there is th Church, the fellowship of Christia people, never perfect in this worl including not only those no in the flesh, but also those wh have passed beyond our prese sight; there is the Christian hop for world society. Yet here, hov ever imperfectly stated, are th main outlines of the life which Go has opened to men and of the wa He has disclosed himself to ther

Mr. Gandhi and Human Progress

In view of correspondence received, it may be well to expand the statement in o July-August number, in which it was said that Mr. Gandhi was a liability. But, it m be asked, a liability to what? He is a liability from the viewpoint of our Weste civilization and Christian faith, but not from the viewpoint of his followers, in so far he is trying to preserve from outside attack the peculiar civilization and religions India.

Mr. Gandhi is a very clever man. He has seen the full implications of the impa of Western civilization on India. That impact came first from economic penetratio and his answer was *Khaddar*: "spin your own cloth, emancipate yourself from machin made goods!" The next impact was political, and his answer was non-resistance the most effective means of paralysing the foreign Government.

The impact of Christian missions followed, associated with social and cultu challenges which led him to demand reform in the caste system, by emancipating t untouchables. The spear-head of Western penetration being education, which h created a large unemployed literary class, mostly seeking work under Government, l him to advocate a system of industrial schools, which might be self-supporting at t same time as promoting indigenous industries. His whole programme attempts systematic repudiation of every factor of Western civilization in favour of a return to t indigenous civilization of India—the ancient Indic civilization. He sees all these separa challenges to the Indian way of life as disintegrating forces which must be fought from t standpoint of a closely integrated system which is under attack.

Nevertheless, Mr. Gandhi has been most inconsistent, for, perhaps unconscious he has adopted Western weapons to combat Westernization. Industrial education a village industries are elements of the most advanced conceptions of Western educatio Religious reform may most effectually destroy the very soul of Hinduism. A se contained indigenous Government, more or less after Western patterns, stressi self-sufficiency and nationalism, is a policy of despair. He is a liability because he fighting what must be a losing fight against human progress, which aims at econom betterment, equal educational opportunities for all, and a world community of natio and he is apathetic towards Christianity, which teaches that the "unknown God" "ha made of one blood all nations of men for to dwell on all the face of the earth."—A.Mc

"*WORLD DOMINION AND THE WORLD TO-DAY* is so worthwhile, trust that in spite of conditions, it will be possible to maintain its publication."—R. N.

In spite of the conflict of loyalties, the Japanese Church faces the future with a brave heart.

Clash of Loyalties in Japan

By H. P. Thompson

THROUGHOUT the history of the Christian Church there have been times when it has come nto conflict with the State, and has suffered persecution. The demands made by the State upon Christians have clashed with the higher loyalty which they owe to God. Such times are upon us now, and wherever the State makes "totalitarian" claims, as in Germany and Russia, the Church suffers. But the peril must be greatest where the Church is still young in years, and small in numbers. That is the position of the Church in Japan to-day, and, in particular, of the *Nippon Sei Kokwai*, the Church of the Anglican Communion.

Japan did not learn nationalism from the Nazis or the Fascists. All down the ages she has cherished a passionate national pride, centred in loyalty to the Emperor, who claims descent by unbroken line from the Sun goddess, and so embodies the divine destiny of the nation. To him every Japanese renders a patriotic veneration which amounts almost to worship. Hence the almost religious enthusiasm which is aroused in the whole nation by the slogan of a "New Order in Eastern Asia," to be established under the leadership of Japan, and to extend the blessings of her Emperor's rule over a great "co-prosperity sphere" embracing all neighbouring lands.

The vision of a New Order in the East had dawned upon Japan long before Hitler proclaimed his plan for a New Order in Europe. Japan had always resented the intrusion of the "Western" powers upon the life of the East, and the growing influence of Western capitalism and Western culture. She learnt the secrets of Western power only in order to use them to free herself from that power. When, at last, she met and easily defeated Russia, she felt that her day was coming. She spread her domination over Korea and Manchukuo, and waited the opportunity to extend it into China.

There were, of course, lower motives at work. Ambitious industrialists and militarists saw the promise of vast wealth and power in the growth of Japanese conquest. But the common people were moved by a genuine idealism, believing it to be the divine destiny of their country to free the East from the control of the West, and restore its own older and higher culture. So the outbreak of war with China in 1937 was hailed as a Holy War. "It was to wipe out Communism in China, and so free Japan for ever from that menace. The time had come when Asia, led by Japan, was to throw off all forms of Western domination. The Chinese Government, which for so long had hesitated and shuffled in its dealings with Japan, knuckling under all the while to European and American capitalists, was to be replaced with one that was genuinely Asiatic in outlook, and one that was willing to work as a younger brother in co-operation with Japan."*

Christian Japanese feel the same patriotic loyalty as others: and it came as a shock to them that

* C. J. Stranks: *Japan in Wartime*, p. 3 (S.P.C.K., 3d.).

Western Christians regarded the Chinese war only as imperialist aggression. They were hurt that their true motives should not be understood. They began to feel the conflict of two loyalties, that to their country and that to the fellowship of their Church. As the clouds of war gathered over Europe, they found themselves exposed to even greater strain and perplexity. For German agents in growing numbers worked to align Japan against Great Britain, using her hatred of Communism and Russia to draw her into the anti-Comintern pact. Though Hitler's *volte-face* and pact with Russia gave deep offence, the continued British aid to China healed the wound. Germany's swift military successes, and the utter collapse of France, ended all hesitation: a Government based on the army came to power, and Japan joined the Axis.

Hostility to British and American influences increased: and the Church could not escape suspicion, for to German and Japanese each missionary might well be a secret Government agent, and in the totalitarian State, religion must be controlled no less than all other sides of life.

A great spy scare spread through the country: leading British business men were arrested and imprisoned. Soon the Salvation Army, whose military titles and uniforms excited suspicion, felt the hand of the police, and was compelled to change its name and dismiss its foreign officers.

The *Nippon Sei Kokwai* realized that it stood next upon the list. To understand its position, its origin and growth must be briefly sketched. It is the Japanese Church of the Anglican Communion. It began with the arrival of missionaries from the Episcopal Church of the U.S.A. in 1859, and this Church gave it its first Bishop, Dr. Williams. Soon there followed British missionaries of the Church Missionary Society (1869) and the Society for the Propagation of the Gospel (1873): later, the Church of England in Canada also took up missionary work in Japan.

IN 1887, though the Church was still young, the bold step was taken of transforming the three missions of the Church Missionary Society, Society for the Propagation of the Gospel and Episcopal Church of the U.S.A. into one Japanese Church, the *Nippon Sei Kokwai* with a full constitution, synods and councils: it became an independent, self-governing branch of the Anglican Communion. From that day it has grown, slowly but surely and has been increasingly led by a Japanese ministry and maintained by Japanese funds. When it celebrated its jubilee in 1937, four of its ten dioceses were under Japanese bishops, it had some 220 Japanese clergy, and a decreasing minority of missionaries. It numbered some 27,000 members, a small body among the 313,000 Christians of Japan, and a tiny fraction of Japan's population of eighty millions. It depended for about half its funds upon foreign sources, for its own members, though generous, came mostly from the middle classes, and were not rich: and the congregations were often very small in numbers.

Such was the Church upon which the storm now threatened to break. The Japanese bishops decided to forestall it. Through an intermediary they approached the

authorities, in August, 1940, and asked on what terms the Church would be permitted to continue its work. They were told that they must free themselves from foreign control and foreign subsidies : that is, missionary bishops must resign, missionaries be relieved of the charge of all parishes and schools, and missionary funds be relinquished.

The Japanese bishops decided that these conditions must be accepted, and informed Bishop Heaslett of South Tokyo, the Presiding Bishop of the Church, and the other missionary bishops. They, after full consideration, agreed, and after meeting their synods, resigned. Bishop Simpson of Kobe, who had to go to America for a severe operation, told his diocese that he did not wish to resign, but nominated a Japanese to be consecrated as assistant-bishop and to take charge of the diocese.

During the following months almost all the missionaries, American, Canadian and British, left Japan. There was no personal hostility to them : their Japanese fellow Christians were as friendly as ever : but their work had become almost impossible, for every visit to a Japanese home was followed by a call from the police and stringent questioning. They felt their presence to be more of a handicap than a help to the Church. Foreign subsidies ceased at the end of 1940, though funds could still be sent out to maintain such missionaries as remained. Chief among these was Bishop Heaslett, whose wisdom and patience had been of the highest value during the difficult discussions. He stayed on as bishop in charge of European congregations, and his presence and counsel as an "elder statesman" were greatly valued by the Japanese Church.

So the *Nippon Sei Kokwai* was left to face, in its own resources, a very difficult and perplexing situation. A further decision of vital importance had at once to be made. Totalitarian States like to see everything regimented and standardized. Why should religious bodies be many and various : why more than two Christian Churches, one Roman Catholic and one Protestant ? Some of the Protestant Churches were already eager for union : it would be a striking act to mark the 2,600th anniversary of the foundation of the Japanese Empire by announcing the formation of one united "True Church of Japan." Plans were discussed, a scheme of federation was outlined, and the *Nippon Sei Kokwai* was invited to come into it. But there were grounds for fearing that, by joining, the *Nippon Sei Kokwai* might jeopardize the faith and order, and the tradition of worship, which it had received from its founders, and the continuance of its fellowship and unity with the rest of the Anglican Communion. It decided to stand aside from the proposed union, and to maintain its own independence and tradition, weak though it would be in comparison with the large numbers of the Roman Catholic and Protestant bodies.

SUBSEQUENT events have emphasized its loyalty and affection towards the Churches that founded it. In April, 1941, its general synod met for the first time since it became a purely Japanese Church. It passed with enthusiasm resolutions of the warmest gratitude to

Church and State

still functioning in spite of innumerable difficulties, prove the indomitable purpose of the British Empire.

The Abbey has been damaged, the Chamber of the House of Commons destroyed. The Church still follows her high calling; Parliament meets elsewhere.

In the Dominions which are giving so freely of their help, the Church is facing a task that is hard indeed. At this crisis will you please assist us to maintain our grants-in-aid to pioneer areas ?

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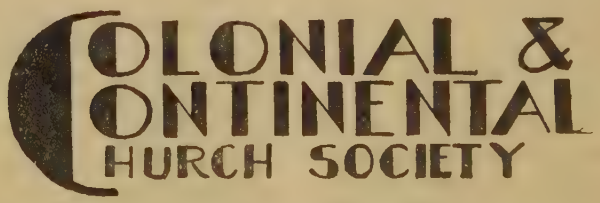

at C.M.S. House, Salisbury Square, London, E.C.4

the mother churches which had founded and fostered it, and the missionaries who had served it. Bishop Heaslett and the American Bishop Reifsnider, who had remained in Japan, were welcomed as honorary members of the synod. Bishop Naide of Osaka, the only survivor present from the synod which, in 1887, had formed the *Nippon Sei Kokwai*, was elected as its new head.

His presidential speech, and the sermon preached at the opening service, expressed strongly the loyalty of the Church, in this its "new birthday," to the tradition of its founders, and its adherence to the world-wide Anglican Communion. The synod re-shaped the Church's constitution and applied for recognition under the new Government ordinance. And the spirit in which the Church faces its difficulties was revealed in two bold decisions. First, that all existing work, including missionary work outside Japan itself, must be maintained, and that, to ensure this, all its workers should accept a reduction of salary, until the foreign funds now relinquished can be made good by increased self-support: and, secondly, that a three-years' evangelistic campaign should forthwith be undertaken.

There is much to regret in the events that have thus caused the withdrawal of a fine body of missionaries from the service of a Church and people whom they loved. The Japanese Church is young for the heavy responsibilities now thrown upon it. Yet it is the right thing that has happened, though in the wrong way. It would have been a splendid gesture had the "mother Churches" been able to mark the jubilee of their daughter Church by voluntarily handing over to her the full control of her own life, and continuing only such aid in men and money as she herself asked for. As it is, future relations have been made difficult by the action of the State. The Church may find its difficulties greater, and its conflict of loyalties more heart-searching, if, unhappily, Japan should provoke war with Britain and the United States. Yet there are strong grounds for confidence that its loyalty to the Christian faith and fellowship will not be shaken. It is facing the future with a brave heart.

JAPAN—INDIGENOUS PRINCIPLES

Since its inception, *World Dominion* has predicted that, if missionaries did not plant indigenous churches, Governments would take the matter in hand, and fourteen years ago we said: "Japanese Christians everywhere are expressing themselves without reserve these days. They are discarding sentiment and are attacking every question of the day openly and directly. They are no longer satisfied to remain docile and to be mere polite followers of foreigners, copying their methods of work. *A self-controlling, indigenous Church is what they wish.* They realize that this is essential to their success. They cannot advance successfully under foreign colours. The great, unevangelized masses will not rally round a foreign-led Church."

As Roland Allen, writing in *World Dominion* in July, 1927, on "Devolution," said: "St. Paul did not organize a Church, and then later, and piece by piece, devolve an authority which, at first, the Church did not possess. St. Paul conceived it and established it fully equipped, indigenous from the very beginning, regardless of money."

¶ *Bridge-builders are among mankind's greatest benefactors, and missionaries are bridge-builders* par excellence.

Bridge-Builders in China

By E. W. Burt

BRIDGE-BUILDING plays a very important part in West China, which is cut up by innumerable ravines and torrents.

Great developments are now taking place in those remote and backward regions, which have lagged behind the rest of China in the path of progress. Millions of Chinese, fleeing before the invader, have taken refuge in the hinterland. Among them are many intelligent Christian leaders. These are doing much for the economic, social and moral uplift of the aboriginal peoples on the borderland of China and Tibet. Thus, once more, we see an overruling Providence bringing good out of evil and order out of chaos. Loss in the East is being balanced by gain in the West. And the task of these Christians is being aided and encouraged by the Generalissimo and his noble wife.

Among the many concrete tasks undertaken by the Christians is the building of bridges over the streams which prevent intercourse between tribe and tribe. Most of these slender bridges are made of bamboo, and are fragile enough, but they serve their purpose in linking places and people, hitherto cut off from intercourse with others. In accomplishing this task, the Christians are breaking down age-long barriers and are earning the good-will and gratitude of the inhabitants. For, over these bridges passes an ever-increasing traffic in wares and food, and, as a result, Christian churches are springing up.

Bridge-builders are among man kind's greatest benefactors, an this recent enterprise in Wes China is an illustration and parabl of what all missionaries are doing The Master Himself is the grea Bridge-Builder, for, by the offerin of Himself, He made a bridg between man and God. Th apostles, and all who have caugh His spirit, have carried on th grand work of linking man to God and man to his fellow-man.

Last Spring, the Christian Uni versities of Chengtu issued a cal for volunteers to take the Christia message to the hill-tribes. The cal met with willing response, and ou of 500 applications eighty wer finally chosen, and, after train ing, sent forth under experience leadership. They were divided int nine groups, or patrols, and eac patrol was responsible for wor in one of nine towns, which wer selected to be the bases of opera tion.

These young and ardent bridge builders returned in the autumn enriched by their experiences, an now some of their number are de dicating their lives to evangelisn among the tribes as soon as the have completed their studies. I is pioneer work on a mobile basis for the people live in small com munities of from thirty-five to hundred families in stockades buil on the hill-tops. These tribesmen live simply. They do not eat fis or vegetables, and pork only on th big festivals three times a yea Salt is rare, and their diet consist of red pepper, corn and buck wheat. Men are fewer than wome

—about one man to five women—owing to the massacre of men by the Red armies when they passed through the region.

In the houses, the cattle are given the ground-floor, and the kitchen and guest-rooms are on the second floor. There is usually one temple for ten stockades. Each family has a lama priest to conduct worship. One of these lamas not only put his temple at the disposal of the Christians, but made all the necessary repairs and alterations. He decreed that each stockade should send five pupils to the school started in his temple; in the event of the family being too poor to provide food, the priest promised to do so himself.

When these tribesmen visit the market-town, they naturally make the tea-house their rendezvous, and here a special table has been secured for the display of Christian literature. A second is used by the evangelist to make contacts over a cup of tea.

All this spiritual bridge-building demands hard thinking, unremitting toil, and the full dedication of heart and brain and will. Three things are specially needed.

FIRST, before the bridge can be built, points of contact must be made. These must be diligently sought for. It is love's labour lost to try and build a bridge between quicksands on the one side and a boggy quagmire on the other. So the first task of the evangelist must be to discover points of contact. The principle is set forth by Jesus: "Into whatsoever city or town ye shall enter, enquire *who in it is worthy.*" That is the right method of approach.

Happily for us, God has not left Himself without a witness, "There is a light that lighteth every man that cometh into the world." In earth's darkest spot some glimmerings of conscience, some gropings after the light, are to be found. Everywhere, there are some who are not far from the kingdom of God, and it is a wise instinct to seek these first.

Depreciation of idolatrous customs is useless. We must rather learn to appreciate any elements of truth in the beliefs of those we would win, and then forge links of love and sympathy. Timothy Richard found among the secret sects with which China is honeycombed, many who were hungry and thirsty for something better than their own religions could offer. These responded to the message and afterwards became pillars in the church. In the common sayings and proverbs of the people will be found stepping-stones on which to build. Our success depends on the skill with which we seize such points of contact.

SECONDLY, bridge-building depends on our generous recognition and intelligent use of the spadework done by our predecessors. There is a long road between the first rude attempts to throw a bridge across a narrow stream, and the construction of a massive aqueduct over a broad river, but, step by step, the engineers build on the achievements of their forerunners. Tools and materials may improve, but the underlying principles remain the same.

The modern missionary does not have to start from scratch, but can avail himself of the labour of those who went before. Some years ago, my wife and I travelled with a large number of mission-

aries, and, on the voyage, we had a sorry exhibition of crude and ignorant zeal. The behaviour of a band of women and men going out for the first time brought discredit on the name of missionary. We had daily prayer-meetings, and one day a senior missionary gave wise and kindly advice as to the care of health, and the right attitude of the younger missionaries, but these particular missionaries had no use for his counsel. They knew, or fancied that they knew, all that was needed. Care of health? Oh, the Lord would take care of them! Study of the language? Oh, the Holy Spirit would see to that: and so on. I need not add that their stay in China was a brief one and ended in ignominious failure. This is happily a rare and extreme case, but it may act as a warning to all who disregard the experience of others. We can all learn invaluable lessons from the lives of Carey and Judson and a host of other missionaries.

LASTLY, all bridge-building demands good team work. Architect and designer, mason and metal-worker must pull together. Unfortunately, some never learn the absolute need of good team work and loyalty to colleagues. The free-lance, however full of zeal, is often a hindrance on the mission-field and often does harm by his refusal to work in loyal co-operation with others.

Missionary enterprise to-day is complex and many-sided and has countless departments and ramifications, each useful if kept in unison with the whole. All must be welded into a common purpose. If the present war has taught us nothing else, it has shown, without a shadow of doubt, the vital necessity of a close combination of all the varied forces, on land, at sea and in the air. Individual courage is not enough. Each worker and each particular task must be dove-tailed into the whole, and there must be no departmental jealousy. The work of translator and scholar, of evangelist, teacher and doctor, each has its contribution to make, and each must find its place in an ordered whole.

The writer has only skirted the edges of the art of bridge-building, and the reader can fill in the gaps from his own experience and observation. Perhaps some of those just beginning their work may learn something from one whose active service is finished.

TRAGIC WASTE AND DESTRUCTION

The Ministry of Economic Affairs in China, through its Hwai River Commission, is improving Chinese waterways. The Commission surveyed the entire Hwai River area, built numerous ship-locks and dams, and dug a new channel, conducting part of the Hwai River to the sea. Part of the 24,550,000 dollars for this work was borrowed from the British Indemnity fund.

These works, says the *Chungking Bulletin*, have been destroyed by the invaders. Ship-locks, constructed at a cost of 3,200,000 dollars were destroyed by the Japanese. who carried away steel gates, machines, and other metal parts. A canal, constructed with the labour of 240,000 farmers, who dug out 50,000,000 cubic metres of earth-work, had its dykes destroyed by the Japanese in 1938. Five dams and ship-locks, under construction in 1937, and unfinished when the war spread to northern Kiangsu in early 1938, were also destroyed by the invaders, and most of the material was carried away. Moreover, the Japanese have forbidden the farmers to repair the dykes along the Hwai River, Chungshan Canal, and Grand Canal.

The following is a translation from "Renacimiento" of Peru.

Niemoeller Says: Tell the World!

THE *National Jewish Monthly* is the first to publish news concerning Dr. Martin Niemoeller, formerly head of the German Confessional Church, but actually a prisoner in the Concentration Camp of Sachsenhausen in Germany. However strange it may seem, the story of this man and his devotion to Jesus Christ has been told by the mouth of a Jew, who for several months was his fellow-prisoner, and who at the present time is back again, a free man, in the United States. This news was of such importance that the Jewish periodical could not afford to lose it; and it is to be hoped that, as a result of the testimony of Dr. Niemoeller, many Jews will be led to "consider Christ" as their Messiah, who in such a wonderful way has sustained this martyr in his faith.

Leo Stein relates that he first saw Niemoeller in the defamatory prison of Noabit, where both occupied the same cell. They soon became friends, being together for twenty-two months, first in Noabit, and later in the Concentration Camp of Sachsenhausen. Apparently the Nazis thought that the greatest insult that could be inflicted upon Pastor Martin Niemoeller was to give him a Jew as a companion. Stein gives the following account:

"During the first conversation that we had together, the pastor referred to the horrible persecution against the Jews that the Nazis had carried out.

"'When they were scourging the Jews' said Niemoeller, 'and I heard the lamentations of the unhappy people, I fell upon my knees and lifted up my heart to God in prayer. I had never prayed so fervently in my life. I was exhausted. The only thing that gave me strength to survive was the fact that God heard my prayers.'"

As Stein had studied ecclesiastical law, he had many interesting conversations with Niemoeller about religion. "Jesus Christ," said Niemoeller, "the Founder of Christianity, was a Jew. I profess a great love for the Old Testament. Hitler endeavours to denounce this Testament because it is *Jewish*, but Christianity cannot exist without it. Anyone who is anti-semitic and persecutes the Jews can never be a true Christian. Hitler is against Christ."

Stein asked Niemoeller why he formed part of the Nazi Party, to which the pastor replied that he had been deceived. He also made other revelations to Stein, stating that, in 1932, just before Hitler was made Chancellor, he had an interview with him. "Hitler promised me," declared Niemoeller, "on his word of honour, to protect the Church and not to emit any laws that would be against it. He also agreed not to permit risings against the Jews. On the other hand, I hated the growing atheistic movement that was being impelled by the Socialists and the Communists. Their hostility to the Church made me put my hopes, for a time, in Hitler. I am now paying for that error, and not only I, but thousands of persons who find themselves in the same situation that I am in.

"At the present time there is not a single Nazi chief in the country who has not severed himself from the Christian faith," said the pastor.

"The so-called *Christian Germans* are atheists, and they see in Hitler, the Messiah. They have made him their *Jesus Christ*."

One day, in the presence of Niemoeller, a guard shot a poor Jew who had fallen exhausted, through excess of work. "I saw Niemoeller shake with indignation," writes Stein. "While the tears ran down his face, he exclaimed, loud enough for the Nazis to hear him : 'Forgive them, Lord, for they know not what they do.' One of the guards who heard him then approached, and looking upon him with contempt, shoved him about as he shouted : 'To the barracks with you !'"

A few days after, in the concentration camp, the same guard, roughly striking Niemoeller, insolently shouted at him : "Where is your poor God now ? Why does He not come to your help ?" He then commanded him to salute, and say : "Heil Hitler !" Niemoeller, however, remained indifferent. The guard then slapped him again, roaring like a wild beast : "Salute, Heil Hitler !"

Niemoeller still kept silent. Just at that moment, another prisoner—a Jew—stepped out of the ranks, and the guard rushed towards him and thrashed him till he left him stretched out on the ground. All the prisoners realized that the Jew had done this with the sole object of distracting the attention of the brutal guard and thus drawing him away from Niemoeller for a moment.

When Stein left the concentration camp to go to America, he had one last interview with Niemoeller.

"When you get aboard," said the pastor to him, "tell the world what you have seen. Let everyone know of the cruelty, and all the brutalities that are practised in the concentration camps. You may also speak about me. I do not fear what may happen. We shall see each other again—when there will be no laws or distinction against the Jews, nor any more political executions. Farewell, my son."

A RARE DELICACY ?

In Peru, the natives prepare what they think is a rare "delicacy." They dig large holes in the ground, in size about five feet in diameter, and about the same depth. Into these holes they pour several bushels of potatoes, finally covering them well with large stones, after which they allow water to run into the holes, filling them completely. Generally, the water in the provinces is anything but clean, and it is not unusual for the only water source to be a tiny stream, either running through fields, where sheep, cows, mules and pigs are pasturing ; or trickling down the centre of a dirty street, with the pigs, ducks, and dogs all drinking and bathing in the already dirty water. This stream serves, not only for drinking water, but for sewage disposal as well, and it is generally the only water available.

So, after filling the holes with the potatoes, stones, and, finally, with the water, they allow this to stand from six months to two years ; the longer the better, so it is said. After this period of time, they remove the potatoes from the stagnant, foul water, and dry them on burlap, or on the ground. Then they are ready for soup, to eat raw, or to be warmed in hot water. Needless to say, the potatoes "speak for themselves." When this so-called "delicacy" is drying, it gives forth an odour, compared with which the smell of a rotten potato is sweet.

This article presents the challenge of the village evacuee.

Wanted !—Unofficial Samaritans

By "*Evacuee*"

I HAVE often stood in the dingy room of a London slum area, and seen how the really poor have o live. I am familiar with the vretched back-room, the frowsy edding, the rickety bed, the able propped up in the corner, nd the whole aspect of sordid and vretched conditions. On such ccasions I have reflected, to my wn shame, that such conditions ould still exist in the land of my irth, for I have realized that no itizen is free from blame in relaion to such facts.

In spirit, I salute the brave men nd women who live and work to nake life more endurable for their ellow-creatures in slumland. I ave seen a Salvation Army officer, t a slum outpost, shredding the neat from the carcass of a bird ent from the kitchen of a London notel, and converting the scraps nto a Christmas dinner for one of hese slum families, while she kindly made excuse for their thriftessness : "they have no means of cooking for themselves, and must ive on fried fish or cheap tinned foods which they open for each meal." When I saw the broken-down gas-cooker, standing on the anding outside the tenement-room door, I knew that the Army officer spoke the truth.

To-day, the slums are revolutionized by war. Many of the wretched hovels lie in ruins, and will never be raised in the same form again. The families which inhabited them are transported to the country and are sharing small, tidy country cottages with self-respecting villagers. The immediate problem is how women from such slums can adapt themselves to conditions so utterly unfamiliar to them. They crave for the sights and sounds of the city. "What I miss most is the noise of the trams," was the incredible remark of a woman from Battersea. She was homesick for noise. Country life *is* dull for those who are unused to it, and the longing for cheap shops, showy counters, bargain basements and cheap cinemas, is overwhelming. Even wholesome village food is uncongenial, and there is a fierce desire for tasty *delicatessen* and for fish and chips.

But there is another side to the picture. Crowds of women have brought sore hearts into the lovely country districts. Many are homeless and have lost their highly valued possessions, others have husband or son at the front, and some have lost dear ones in air-raids. They are nearly all suffering from shock.

A great deal is done by billeting officers, and members of the Women's Voluntary Service, to provide physical comfort for them, but what is the responsibility of the accredited ministers of the Church of Christ in this matter ? Does not the parochial system of England lay an obligation upon the clergy of each parish to visit and help the families who are temporarily housed in their parishes ?

Only yesterday I sat on a platform bench at a small railway-station, and talked with a London woman who is evacuated to the area. "I was bombed out of Bermondsey, and sent here," she told me. "At first I thought I

could never endure the dullness of village life, but I am getting over that now, and the people have really been very kind, but the loneliness is terrible." "Do you go to the village church?" I asked her. "It's enough to freeze you when you do go," was her answer, "and the clergyman has never taken any notice of me, or been to see me, all the time I have been here."

It might be argued that this was exceptional, but I know village conditions too well to admit that. There are fine exceptions, of course, but the village evacuee is badly neglected on the spiritual side, and too many clergymen show no interest in the fact that the events of war have brought a small colony of London slum-dwellers into their parishes, and accept no responsibility in regard to them.

These people will not be there indefinitely; the London areas will be rebuilt; in time there will be new homes erected, and th people will rush back. This trans porting of town colonies int country areas is a passing inciden and before long we shall refer to as a thing of the past, but th effects will be lasting. Such clerg as those of whom we make com plaint will be left with an oppor tunity lost for ever.

Our Lord once spoke a parabl in which he told of a wounde man, lying by the roadside, wh was looked at by a priest and by Levite who came that way by chanc They both missed their oppor tunity, to their own endless los Wherever accredited ministers c the Church are failing to me this unexpected demand on the spiritual resources, let some goo and unofficial Samaritans get on t the job and become neighbou to these wounded souls who are i need of Christian care, comfort an fellowship.

The Powder Keg of the Far East

The *Sao Tang Pao*, August 15, said, "It is surprising to see how easily Thailar has fallen into the Japanese net. She has recently doubled her army, using main Japanese, German and Italian military advisers. Egged on by Japan, she has publish abroad her three aims, viz.: to recover lost territory; to work against the Chinese 'The Jews of the Far East'; and to raise the racial cry of 'Greater Thailand'."

The *Ta Kung Pao* about the same date said, "There are close bonds between Chi and Thailand, both from a historical and racial point of view. The prosperity a independence of Thailand cannot be maintained apart from China. It has been so the past and it is the same now. The recent change of name, from Siam to Thailan may be the sign of a wish to gather together under one rule all the people belonging the Thai race, of which there are said to be 19,000,000 in south-west China, Burma a Indo-China. If this is so, the movement is to be deprecated. The Siamese themselv in fact, are foreigners in Thailand, while one fourth at least of the population is Chine 'If Hitler's principles were to be applied, Bangkok itself, the capital, ought to be hand over to China, because more than half the population is Chinese.'"

Sao Tang Pao, of August, said, "The geographical position of Thailand, a buff State between British and French possessions, is important, especially from the point view of communications. On land, she is the pivot between Malaya and the rest of t great Peninsula in South Eastern Asia; by air, she is a link between Europe and Easte Asia; while, if the Isthmus of Kra were to be cut, a way would be opened by sea fro the Gulf of Siam to the Bay of Bengal, and the commercial and military importance Singapore would become of little account. Japan has understood the geographic importance of the country and has coveted it as a jumping off ground for her southwa drive. She has also used cultural means: the Siamese students going to Japan numb 200 as against 20 to Germany and 50 to the U.S.A."

The China Association Chinese Press Views.

A great leader, one of the best-loved, most widely travelled, and most highly honoured among men, appeals for co-operation to meet the tremendous challenge of to-day.

Unite to Co-operate

By John R. Mott

ON the question of co-operation (and my words have special solemnity, because I may not have many more years to live and serve) I do not refer to Christian unity. I do not speak of the union of the Church. I speak simply of co-operation. I should like to be able to employ some word more adequate. Why is it so important that all of us, who would give our lives for Jesus Christ, should unite in order to co-operate? In the first place, because of the magnitude of the task that Jesus Christ has entrusted to those who bear His name. My journeys through the world give me an opportunity of seeing that magnitude, and I do not see any other hope for its fulfilment than by the union of our purposes and plans.

Co-operation is made necessary because of the difficulties of the undertaking. Never did the undertaking seem so difficult as now, and that for one reason, namely, that we see more clearly now, than our forefathers saw, what Christ wants for the world.

The complexity of the task in the extensive field that Christ has indicated, makes it inevitable that we should unite, for, as a general rule, no single denomination can do all that Christ wants: I refer to all the different functions that His service requires. Some devote themselves exclusively to evangelism: they excel in that, and have much to teach us. Some concentrate their efforts on education; others on the production of literature (and frequently three parts of that published has as much value for others as for themselves). Our diversity of gifts and functions makes it necessary for us to serve each other mutually.

The urgency of the situation is alone sufficient to make it highly desirable that we understand each other and help each other. What we do, we must do soon. "The night cometh when no man can work," says the Saviour. Therefore we must do the works of Him who sent us. In my opinion, the whole discussion could be based on this one argument: the amazing development of the divisive forces in the world. Foreseeing this, Christ asked in His prayer that we might be able to present a united front against a united enemy.

Just now, there are certain evils that, like gangrene, are corroding some countries and races. For example, there is the drug traffic, the most nefarious of all commerce; the problem of alcoholic drink, which is becoming very serious; the cinematograph, whose influence, I think, is harmful, in three out of four cases; the question of forced labour—if I told you what I have seen in Africa, you would say: "We must face that problem together."

In order to strengthen the direction of the Christian forces (and this is, as no other has been, a time in which it is necessary to do it) we must co-operate. The reason is, that in no one denomination are there men who are outstanding leaders in all matters. We must lend ourselves, one to the other. If anyone doubts this, he can be convinced by mentioning the men

whom we know in all the nations. It is not the will of God that we should be kept separated in different denominational pockets, either racial or national.

To amplify our plans, how necessary it is that we should get acquainted with each other in some way. There is a notable clause in one of the epistles: "Be ye enlarged." The man who thinks that he does not need this exhortation proves that he needs it. We all need it: we need each other, in order that our plans may have that solidity that will permit them to fulfil their object. I believe that it is not so much a question of enlargement as enrichment. How poor many of us are, when we might be enriched!

In order to increase the appeal of our message, it is very desirable that, as Christians, we present a united front. This appeals to prominent men and women in a way that a fractionary presentation cannot. In some parts, the Governments themselves are forcing us to do it. They do not wish to deal with many separate entities. There are certain functions that can filled better if we pool our sources. For example, the Gover ment of British India compell the different Missions that wish to work in India to deal wi the authorities by means of t National Christian Council. T motives of the Government, this, are well understood.

OF course, the supreme moti why we should unite as much possible is the apologetic value that union. By apologetic, as will understand, we mean all th which contributes to make Chr intelligible and convincing. Let consider Christ in His sacerdo prayer. In the very heart of H prayer He prays that His followe may be one, not as an end in itse but that the world may believ What does this mean? I cann fathom all its meaning, but n conscience tells me that the least can mean is that we, who are di posed to die for our Lord, ought be so related, the one to the othe that the most exacting critic cou not find any essential difference.

CROSS CURRENTS IN PERU

1. *Persecution.*—Persecution of Evangelical Christians is increasing all over t country. The Church political authority in the main department of the Central Sier ordered all the lesser authorities not to allow any Protestant propaganda, while, on t other hand, he gave full liberty to the Roman Catholics to attack Protestants.

2. *Two-Faced Politicians.*—Many of the public men in Peru, when alone, spe favourably of the principles of Evangelical Christianity, but when they are in publ act quite differently. The same attitude is shown even in times of presidential electior In a recent political campaign, it was said that one of the candidates never went church, or confessed his sins before the priest. But, at such a time as this, in a count of six million people, with fourteen antagonistic political parties and famous for havi nine presidents in less than one year, he decided that, by having the Roman Cathol Church on his side, he would get the votes of the majority.

3. *The Consequences.*—While Roman Catholics are persecuting Evangelical Christian and political leaders are compromising with the Roman Catholic Church, the your intellectual leaders are going far from religion, and are engaged in a plan to make t country free from any religious influence.

Pioneers in Scientific Progress

A Peking Bulletin recently received says that the Peking Union Medical College is undoubtedly the foremost institution of its kind in Asia, and is rated, by those who know, as on a par with the finest medical schools in the world. It was founded in 1906, as a union missionary enterprise. In 1915, the Rockefeller Foundation assumed its full support, and in the next six years, extended it.

Its magnificent buildings, in all the beauty of modern Chinese architecture, made it one of the show places of Peking, and the adequacy of its equipment put it in the front rank of scientific institutions.

The writer in the Peking Bulletin says : " I suppose there is no way of estimating what a difference this institution has made to the health alone—not to mention scientific research—as it does a variety and quality of medical and surgical services, never before available in this part of the world. Steadily, the Chinese proportion of the faculty has increased, yet its international character has been maintained, and its professional standards kept at the highest level. Accommodation for private and semi-private patients is at such a premium that there is a waiting list exceeding the total capacity, as a Chinese found, who came all the way from the Yangtze Valley by aeroplane. The P.U.M.C., as it is universally called, has upon its pay-roll a total personnel of 1,700, which means a community of 5,000."

Hospital work in Peking was founded by the London Missionary Society, in the sixties of the last century. During the Boxer rising of 1900, all its buildings were destroyed. Dr. Thomas Cochrane was then asked to go from Mongolia to Peking to reorganize the work. He began in a stable, which he cleaned out and whitewashed, and, in the most disheartening conditions, and with few of what would to-day be considered essentials, he began work and founded the Union Medical College.

The story is a romance of perseverance and enterprise. His petition to the Throne of China brought a gift of 10,000 ounces of silver from the Empress Dowager. This was followed by subscriptions from Princes, Dukes, and high officials throughout the Empire, and Government recognition followed. Thus began a work which has influenced all China and a research work which is now of international importance.

T. W. R.

A CHRISTIAN ARCHIPELAGO

A CHRISTIAN ARCHIPELAGO : RELIGION IN THE PHILIPPINES. By Alexander McLeish. *War-time Survey Series, No. 2. (World Dominion Press. 8d. net, with Map.)*

It is refreshing to turn from the disintegration and destruction caused by war to a romantic story of Christian enterprise in the Philippine Islands. The Rev. Alexander McLeish had an opportunity of visiting the Islands in 1939, and this enabled him to establish personal contact with many Filipino Christian leaders, and to examine various aspects of their work at first hand.

War-time conditions have made a large survey impracticable, but this excellent pamphlet—which is fully documented, and which, in addition to the latest available statistics, contains an admirable two-page map—will do much to quicken the interest of all Christian people in this graphic story of Christian progress.

T. W. R.

SEA TO SEA

Sea to Sea is the self-descriptive title of this unique children's popular picture paper published by the Mildway Movement. Regular features include a page entitled " The Witness Box " (the current issue brings testimonies from General and Madame Chiang Kai-shek, Franklin D. Roosevelt and Lt.-Gen. Sir W. G. S. Dobbie), whilst the contribution " Far and Near " gives stories from such widely separated places as Papua and the Atlas Barrier, from Norway and India, and from Costa Rica and Russia. A Cambridge coxswain writes about the Boat Race, and there is a new serial story " The Three (Dis)graces ! "

These are but some of the interesting features of *Sea to Sea*, which is published bimonthly. The annual subscription is 1/- (by post 1/6). We shall be glad to send a specimen copy to any who may wish it.

A. G. H.

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an answer to

MEIN KAMPF

J. B. Priestley in one of his Sunda Evening broadcasts said that the demo cracies are fighting the robot idea, tight-lipped tyranny that regards me merely as armoured ants. Against thi mechanised power we have to set th combined forces of the mind and th free spirit.

If this is so, it raises the question the clamant need of **moral purpose i writing.** A recent issue of the *Bookselle* noted: "We have not yet witnesse the publication of the book which wi finally defeat Mein Kampf and encom pass the downfall of the man who wrot it and the ghastly amorality it repre sents. To write, publish and circulat such a book to the ends of the earth the prime task that lies before thos of us who inherit the traditions Areopagitica."

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W.D.

A survey of the present world situation, and some views on the news

The World To-Day—And To-Morrow

Suicidal Immutability.—*The Times* says: "No one imagines that Japan is likely to change her 'immutable' policy of expansion and overlordship in the Far East and seek her further development through friendly co-operation with other countries on terms of equality and mutual respect." It will be unfortunate for Japan (and for the peace of the world) if she continues to adhere to her present "immutable" policy until it is proved, as it will be, to be an impossible one. "Germany's action in relation to the anti-comintern pact, and her treacherous attack upon Russia without warning or consulting Japan," says *The Times*, "is proof that Germany did not regard Japan as a partner and might surely make Japanese Statesmen wonder what the position of their country will be if Germany should be victorious."

The Greatest Highway in the World.—"To-day the Mongols enjoy, or suffer under, two rival totalitarian systems," says Peter Hume in the *Royal Central Asian Journal*. Both pose as friends of the Mongols. Inner and Outer Mongolia together cover a surface 21 times the size of Great Britain (1,875,000 square miles) and land empires and land routes are once more becoming things of moment. It was land routes that made the Mongols great, and land communications lie astride Mongolia and Central Asia—the greatest highway in the world. After the war shall we be able to traverse these vast distances by plane and motor with that message which alone can ensure peace and progress?

Formosa in Ferment.—The Chinese and tribes-people are in secret rebellion against the Japanese overlordship, and, should the opportunity present itself, it seems undoubted that they would rise against Japanese rule. A strong movement for independence is on foot in the island.

Driving Out the White Man.—In a letter to the *Daily Telegraph*, the following occurs: "In October last, the British and American Consuls here (in Formosa) warned their nationals that, as things were getting worse, every one should pack up and get out. The Americans were the first to leave, then the Canadians, and finally the worthy die-hard British missionaries were compelled to quit. Their churches were destroyed, their schools ruined, and their property cut through by unneeded roads. New laws strictly forbade them to preach or teach in Christ's name. Japan boasts that she has driven the white man and his God out of this part of the world. Whereas for over forty years, the toy-shops had little Father Christmas dolls, small Christmas trees and Christmas decorations for sale, last time there was none. Everything that bears the name of Christ had to be destroyed, and we are even commanded not to call this year 1941, but 2601."

Famine.—In these days of unprecedented calamity, it almost seems a small thing to state that 6,000,000 people are facing almost certain starvation in one province of China alone. The Japanese have broken down the dykes in the hope of flooding out the guerrillas. The people, consequently, have been reduced to living on bran, bark and

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WORLD'S EVANGELICAL ALLIANCE

19, RUSSELL SQUARE, W.C.1

ass roots. One correspondent ys that all the dogs and cats have een eaten. Already, the second orseman of the apocalypse, amine, is on the march.

Chinese Civilian Casualties, roughout China, from Japanese r-raids, from April, 1938, to ecember, 1940, amounted—cording to the *China Information ulletin*—to 130,853.

Ten Thousand Chinese Enneers are engaged in war and her types of industry, in comunications, mining, and metalrgy and general construction in ree China.

Chiang's Message to Friendly ations.—" We hope and believe at there will be more effective llaboration between China and er friends. It is my privilege to eclare that the Chinese people is mbating Japan not only for the egative purpose of putting an end Japanese aggression, but also as s means of contributing to a ee world order of the future, to e civilization and prosperity of ankind."

Secular Literature in China. -*Christian Universities of China ulletin* says that it is apt to be forotten that Buddhism in China has oduced much outstanding literare, and has so deeply penetrated cular literature by its phraseology d quotations that Christianity s a long way to go to achieve milar distinction. Secular literare in the past has hardly menoned Christianity, save in unmpathetic terms. Indeed, the ea prevailed that Christianity s not deep enough for learned ople. That conception, happily, now passing. During the last few ars, there is a notable change of attitude. Christian ideals are being widely recognized. Tao Yu, one of the best known dramatists in China, quotes many passages from the Bible as an introduction to his play *Sunrise*. Pachin, a widely read novelist in China, also quotes Scripture in his recent novel, *New Life*. For more popular consumption, we find one daily newspaper giving, side by side with Buddhist phrases, such familiar Christian expressions as "the lost sheep," "the Cross," and "the bitter cup." The hope is expressed that from the many graduates of Christian colleges in China will arise a man of letters who will be able to commend Christianity in the imperishable literature of the country.

The Population Question in Japan is a serious one. In these islands, no bigger than the British Isles, 70,000,000 people are growing at the rate of 1,000,000 a year. There is no doubt that the leaders of Japan believe that the Germans will win the war, and that it is very much in Japan's interests that they should. They are deeply afraid of being left to face a hostile United States and Great Britain, although, on the other hand, they do not realize in the least that it would be a much worse alternative to have to face the Germans, should the Germans win the war.

Censorship in Indo-China.—There is a strict censorship at present on what is happening in Indo-China, but the Japanese have taken steps to hold all the vital points. There are 250,000 Chinese living in Indo-China. Their condition cannot be too happy. The Christian and Missionary Alliance has long done splendid work there.

Sixty Million People of the Netherlands Indies says Dr. H. Kraemer must soon either become Moslem or Christian: all other religious beliefs and practices are rapidly disappearing. Certainly, the eastern half of the archipelago, at the present rate of progress, will be Christian. The missions in this area are cut off from support, and their appeal to America and the free countries for help to carry on, will, to a considerable extent, determine the continued progress of their work. Work among Mohammedans has had marked success.

The British Survey of Iran estimates that there are 15,000,000 people there, among whom there are about 36,000 Jews; 50,000 Armenian Christians; 30,000 Nestorian Christians; 4,000 Roman Catholics; 9,000 Zoroastrians; 1,000,000 Sunni Moslems, and the remainder, Shiah Moslems. The Babi sect of Islam probably numbers 700,000. Why is no mention made of the existence of any Protestant Christians, of whom there is a growing number?

African Welfare.—Mr. J. L. Keith has been appointed Welfare Officer to the Colonial Office, and Mr. I. G. Cummings, an African from Sierra Leone, has been appointed as his assistant. Their duty is to look after the interests of coloured people, of whom so many are in Britain at present. The Government is helping to finance local industries in African colonies.

The Emperor Haile Selassie left Addis Ababa on the 5th May, 1936, and returned to his throne there on 5th May, 1941. He asked for prayer at the 1936 Keswick Convention, and prayer has been completely answered.

Boys' Camp Experiment.—An attempt is being launched adapt boys' camps to African soc life. An endeavour is being ma to give the African boy a new ide a fresh experience of social life, a some practical teaching. It hoped that these camps may offs the attraction of the heathen camp whose rites cannot be adapted Christianity. Special features the Christian camp programme a the opening and closing ceremonie which claim the loyalty of the b to a camp ideal; worship ou doors, both in the morning and sunset, with occasional starlig fellowship groups; small Bibl study groups, where questions a asked and answered; swimmi and life-saving, whenever there water available; and sex educ tion. A place is found also f games, first-aid and handicraft.

War Problems in Congo.—The people of Upoto, Upp Congo, find it difficult to think o long-termed war, says the Bapti Missionary Society *Herald*. Wh the war was only a few days ol they enquired if hostilities h ceased. They were aghast wh they were informed that it mig go on for months, even yea They expressed the opinion th white people were not nearly wise as their own fathers, for, the old days of war, their fathe always wanted to stop fighting soon as a few men had been kill or wounded, whereas white peop did not know when to stop fightin

North Africa—Restrictions.—These are put upon the movemen of missionaries, more especially Algeria. There is a suspicion th a religious influence (not Moslem lies behind political action. Morocco, rationing and limit

supplies involve hardship, and commodities are not only scarce, but dear. It is said that there are thousands who would welcome British intervention in North Africa, and even in France. Someone said that if the British would land 10,000 troops in Marseilles, a million men would rise to welcome them. Army officers are said to be pro-British, and the Navy the opposite.

The Outlook in South America.—The outlook for Christian work in South America was never so hopeful as at present, says Dr. Trexler, who has just returned from a visit. The Evangelical Union of South America has received a thrilling account of the success attending their new motor caravan on its first tour. The number of Scriptures sold in hamlets and homes reached a high total. Itineration of this kind is quickly touching neglected rural areas. Would that they could have more caravans!

Indigenous Fruits.—The Evangelical Institute for the Blind is the only institute of its kind in Brazil, possibly the only one of its kind in South America. It is supported by voluntary contributions from believers. The inmates are taught to read and write, and trained for useful work of various kinds.

The Brazilian Penal Code, which comes into force next January, will enact severe penalties on those who "publicly jeers at anyone because of his religious belief or function, or hinders or disturbs any religious ceremony or act of worship."

Chile's High Death-rate.—In view of this, the Women's Evangelical League makes hygiene and child welfare essential parts of its programme, and its human touch in visiting the sick is a means of Christian contact.

In a Letter to "The Times," a writer says that a German author asserted that "the British people could never be induced to fight unless they had convinced themselves that they were fighting for a moral cause; and that once they were so convinced, they would never give in. . . . I believe this to be equally true of the American people. So it seems strange to me . . . that the moral argument has never been emphasized as the principal argument—and, to a pacifist, the only argument—for American entry into the war."

The Vice-President of the United States says: "The way to meet the economic and social challenge of all so-called 'new orders,' which deny the sacredness of the human soul in its relationship to God, is to present the democratic new order, under which God will carry out the four freedoms and eight peace aims. A free economy and Christian leadership must remove the fear of war. Only by world organization may this be done."

Neutrality: "Murders would increase if the murderer could count upon the neutrality of bystanders. It is the same with war. The neutral, in fact, shirks his share of the burden of humanity," says F. G. Palin, in *The Times*. The Irishman summed it up when he said: "Who are we neutral aginst?"

Young America. — From a number of sources comes the conviction that whatever may be the cause, the fact remains that there

are more active, intelligent, consecrated young people in the Churches to-day than a generation ago, and that these young people are seeing the task of missions in a new perspective. Interest in missionary work in America has gone through three phases—from the eager optimism of "The Evangelization of the World in this Generation!" through a period of pessimism, stimulated by the report of the Laymen's Commission, to the present attitude of a realization of the challenge by the non-Christian world to the Christian faith. The appeal of taking their places, beside their Chinese, Indian and African comrades in the Younger Churches, in working for the establishment of the Christian Church in the new world order, is having a great appeal to young America.

Americans Want Facts.—Major William Dwight Whitney, Personal Assistant to Mr. Averell Harriman in London, has made a plea for facts about the war. "In the departments of the British Government," he says, "is an unrivalled store of knowledge about the world situation. To the extent you make it available to the American people—to that extent you may expect their support . . ." "It is better to run the risk of informing your enemy than to run the risk of failing to inform your partner." His suggestion has another application. Is it not high time that the clergy and ministers of Britain familiarized themselves with the facts of the world situation, in order that in their pulpit utterances they could present the claims of Christ in world terms?

Dr. J. Frank Norris, pastor of two of the largest churches in America, writing in the *Evening News* during his visit to this country, said:

"Isolationists in America who are screaming themselves hoarse like bull-frogs at night over Britain not paying War Debt No. 1 should see and feel what I have seen and felt.

"Britain has paid that debt a thousandfold by saving America and the world from the domination of the most ruthless tyranny of all times. They should see the 100,000 defenceless men, women and children murdered or mutilated in cold-blooded brutality; see St. Thomas's Hospital in ruins for a quarter of a mile, nurses and doctors murdered—never did or could America owe so much to this little courageous and unconquered and unconquerable island. Britain's debt to America has not been paid in gold, but in blood.

"Yet the biggest problem is not the war, but after the war. If ever there was a time in all human history when these two great English-speaking people need statesmanship it will be when we face a wrecked world.

"But after all the wisdom of the best statesmanship, the one thing that we need to save the world is to come back to the God of our fathers. We need an old-fashioned Holy Ghost, fire-baptized John Wesley revival. The world will be ripe for a mighty spiritual awakening."

A Continent in Slavery.—Three million subjects of subjugated countries of Europe have been drafted into Germany to work on military equipment. There are even 10,000 Russians who are thus forced to help Germany in this war against Russia.

Religious Freedom in Russia.—A hopeful move in this direction is being made. If success crowns the efforts of those seeking this human right, the position of Russia in the post-war order will be worthy of that great country, with its religiously minded millions.

A Great Pronouncement.—"The Soviet Union recognizes that internal order in each State is its own concern: also it considers that religion is a private matter for each citizen. Religion in my country is not persecuted, and every citizen has the right to believe or not to believe, according to his, or her, own conscience," declared M. Maisky, Soviet Ambassador to Great Britain.

Greenland and Iceland are in the News.—During the last war, Admiral Peary wrote: "Greenland is comparatively near to us. There are coal and cryolite, graphite and mica, possibly gold, in its rocks. Greenland represents power in inexhaustible quantities. There are fjords in Southern Greenland which would hold the entire navy, with deep, narrow, impregnable entrances. Greenland may be a valuable piece of our defensive armour." Cape Farewell, in Greenland, is in the same latitude as Leningrad, Oslo, and the northern entrance to the North Sea.

The Silent Minute.—Sir Waldron Smithers, M.P., has asked us to make the Silent Minute observance still more widely known.

The Silent Minute is the period before the nine o'clock news each evening during which Big Ben chimes the hour. The Silent Minute is to give all who love freedom and justice a daily opportunity to unite in silent prayer for one minute in every twenty-four hours; to release spiritual power for the service of mankind.

By June, 1941, it was estimated that over 5,000,000 people, at home and overseas, were observing the Silent Minute regularly, and their number grows.

A Generation of Thugs, says the *Daily Sketch*, has been Hitler's achievement by a system of education which, in effect, says: "Evil be thou their good." After the war, how are the young of Germany to be educated?

The Voice of Blood ("The voice of thy brother's blood crieth unto Me from the ground.") "An S.S. man came along. There was plenty of room to pass; but this ruffian pushed the Jews into the gutter and kicked them until two were unconscious. 'That's what you get for being Jews!' he screamed as he wiped his bloody boots on one of the prostrate men." (*Behind the Nazi Front.*)

One Hundred and Fifty Thousand Books were destroyed by enemy action in one provincial city of Great Britain alone. This wanton destruction leaves the world permanently poorer.

Spain More Republican To-day.—A Spaniard says that Spain is more Republican to-day than she was before the civil war, and, of course, there are a great many Republicans in the Army—can they be trusted?

The War is the inevitable result of building a civilization on a secular basis, and as we are members one of another, we have to share the consequences.

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Kingdoms of the World

By Alexander McLeish

THE Portuguese colonies of East and West Africa are interesting from many points of view. **Mozambique,** the eastern colony, is six times larger than England. The central part of this territory is held by the only remaining Chartered Company in Africa, but normally reversion to the Government should take place next year, when it may still be allowed to hold it privately.

The holding of immense territories by smaller powers illustrates the danger inherent in the present world situation. Portugal and Spain would be helpless in face of a strong aggressive power and they would lose their colonies.

With its colonies, greater Portugal has an area of 1,350,000 square miles, or 1.75 per cent. of the world's land surface. Portugal ranks third among the colonial powers. Just here it may be well to note that Brazil, which was once a colony though now independent, uses the Portuguese language, and, if as thickly populated as Belgium, could accommodate all the people in the world. From the thirteenth century to 1878 the merchants of Mozambique amassed great wealth from the slave trade with Brazil.

During the whole of the nineteenth century the ideal of the Portuguese was to unite Angola with Mozambique and the plan was known as the "Pink Map." When Vichow, in the Congress of Berlin, accused Spain and Portugal of not having done anything towards the scientific development of their possessions, Portuguese pride was roused and important journeys were undertaken across Africa, but Cecil Rhodes brought this dream to an end by substituting for it another and greater objective.

The character of the native peoples will be the final and determining factor in African lands, and great problems, racial and religious, loom up for settlement in the new order whose birth pangs are now being experienced.

The universal freedom which mankind longs to see must include religious freedom, and must involve the disappearance of religious Hitlerism and narrow nationalism. Recently obstacles have been placed in the way of Protestant missions by the Roman Catholic Church, whose intolerance must be replaced in any new world order by Christian charity. It seems strange that the amount of liberty of movement and action accorded to the Roman Catholic Church in the great British Colonies in Africa should not, even as a matter of mere courtesy, be granted to Protestant missions working in the colonies of powers like Spain, Portugal and Belgium. In a future order for Africa, this question of mutual tolerance will have to be definitely settled.

Far too little credit has been given to the contribution which missionaries have made and are making to the progress of mankind in various parts of the world. Here in Portuguese East Africa much Christian educational, social and medical work, in spite of restrictions, stands to the credit of Protestant missions, and the system of Christian settlements has raised the general level of village life.

But one weakness of missionary work here, as in many parts of the world, is found in the maldistribu-

tion of the Christian forces, caused largely by the multiplicity of missions and the absence of central direction. This situation can be remedied, at least to a great extent, in two ways : (1) By surveys of a country as a whole, a work which the World Dominion Movement inaugurated and which to the extent of its resources it continues to carry on. (2) By national or regional Christian Councils (which happily are multiplying) whose knowledge of the country should give them an authority to advise on questions which would make for the wisest distribution of workers and their greater efficiency.

TAKE Mozambique as an illustration. Ninety per cent. of the missionary force is at work in the neighbourhood of Lourenco Marques, among one-fifth of the native population. The great northern hinterland eastward from Lake Nyasa to the coast has scarcely been touched and throughout the rest of the country Protestant Christians are very thinly scattered.

About a thousand years before the Christian era, a remarkable internal convulsion left an ineffaceable impression on the southern half of the African continent. Hametic tribes of the Galla stock intermixed with their Negro pupils and serfs, and from this seems to have arisen the Bantu race which later split up into hundreds of tribes. One wave of emigration leaving the great lakes swept down through Congo forests and streams, another wave passed southwards, whilst a third proceeded westwards into what is now known as **Angola.** There are also indications in Angola of the presence of immigrants from the west coast north of the Equator. These invaders spread over the country and absorbed or exterminated the Bushmen and other aboriginal tribes. Probably this accounts for the great diversity of physical types among the Bantu found in Angola, some of whom resemble the Negro, whilst others, more Semitic in feature, have prominent noses and comparatively thin lips. In colour the whole gamut of tints is found : tea, russet, coffee, chocolate and liquorice.

"In the sixteenth century, a powerful native chief, Ngola, from whom Angola took its name, was renowned for his wise rule and his great skill as a blacksmith. Nature was so plastic to this prince that to this day prints in the rock are the impress of his feet ! Portugal sent presents to him, and Portugal's wonderful explorers opened up that part and other parts of Africa to modern civilization."

In Angola, Portugal possesses a colony of great possibilities. The population was greatly reduced as a result of the slave trade and even to-day there are only eight persons to the square mile. Recently the higher administration has greatly increased in efficiency. Angola is equal to the combined areas of Portugal, Spain, France and Belgium. In some parts the climate is unhealthy, but there are highlands where the air is "sparkling like champagne." Much of the land is rich in tropical agriculture and there are important rivers.

Such a territory is internationally important and it is disappointing to find in this colony the usual friction with the Roman Catholic authorities supported by the State. It is no use pretending that the

oman Catholic authorities do not ke every opportunity to secure lvantages for themselves and to ıbject the Protestants to dis-rimination and penalization. If ıe world needs a Christian civiliza-on, as every right-minded person elieves, there must be fair play. lthough the slogan is heard, "To e a Portuguese is synonymous vith being a Catholic," yet many f the priests themselves are not ortuguese!

While suffering from the double andicap of religion and nationality, rotestant missions have not been areful enough in considering the esire of the Government to ex-lude foreign influence from com-licating its programme for native evelopment. Hence the educa-ional and medical work of the ıissions has become hedged round by a host of restrictions. This work itself is extensive, there eing over 1,000 elementary schools vith 55,000 pupils and seven igher schools with nearly 1,000 upils, while ten hospitals and 33 linics form no small part of the ealth services of the colony. Many of the requirements of the Government are reasonable enough: ıat teachers and missionaries hould be proficient in the Portu-uese language, that the vernacular hould be used in accordance with Government policy, and that the ıws regarding the holding of roperty should be observed. There is no question but that the ıissions should act in close co-peration with the Government.

One bright spot in the situation s that the Government in Portugal as given the assurance that the ights of religious liberty under ıe Treaty of Berlin will be main-ained. It is a common experience that the higher up one goes in Government circles the better and fairer is the treatment received.

Most of the fourteen missions co-operate in the Evangelical Alliance of Angola, reorganized in 1935. The Churches show a grow-ing initiative in leadership and self-support, and there have recently been some notable examples of in-digenous expansion. The prospects of a united Protestant Church of Angola are somewhat complicated by the variety of denominations.

As in so many other African areas, there is here, too, a great unfinished task. There are three areas which show great gaps in the missionary occupation.* Most of these areas, however, are within the reach of the present missions and an extension of their work and of the native Church would even-tually solve that problem.

A DEEPLY interesting story could be told if space permitted about the small island of **San Tome.** Natives indentured from the main-land for employment in plantations started a Christian movement there by laboriously copying out hymns. They were persecuted but stood it and now a Portuguese missionary from Lisbon is working among them. Persecution did not kill the Christian movement started in the **Madeira Islands** in 1839 and there are now quite a number of evan-gelical Churches there. **The Azores** are in the news to-day and illustrate how small islands and small countries often influence the course of history. The area of these islands is only 922 square miles and

* *Angola: Land of the Blacksmith Prince*, by J. T. Tucker. World Dominion Press. Price 3/6 paper, 5/- cloth.

the population in 1930 was 253,935. It has probably risen by several thousands since then. On only one of the nine islands, viz., on San Miguel, is evangelical work carried on, and that by the Brethren. But the well-known Portuguese Christian missionary statesman, Eduardo Moreira, in visiting these islands, reported a great opportunity among political deportees and liberals.

Excellent coffee comes from the **Cape Verde Islands,** and other products are maize, manioc, beans, tobacco, cane sugar, sweet potatoes, sisal, castor oil, mustard, brandy, oranges and hides. There are ten islands and Sao Vicente is a coaling station on the South American route. 162,055 people live on these islands and although the work of the Church of the Nazarene seems small its influence is widespread.

Regular visits of the American *Clipper* have brought **Portuguese Guinea** into closer contact with the outside world. The population is under half a million (415,220). There is a considerable shipping trade and the country is being opened up. Roman Catholics have five centres of work, but there is at present only one evangelical worker sent by that fine pioneering mission, the World-wide Evangelization Crusade.

The Spanish Empire was the first on which it could be said that the sun never set. It was under the auspices of the Spanish crown that Christopher Columbus set sail in 1492 and discovered America, but in 1556 the sun began to set on this great empire. Its African Empire is now found in the **Canary Islands, Rio de Oro, Fernando Po** and **Spanish Guinea,** known as Rio Muni.

The people in the **Canary Islands** depend largely on the proceeds of their large banana and tomato crops. Most of the population is confined to the two islands of Teneriffe and Grand Canary with their two chief towns Santa Cruz and Las Palmas, and evangelical work is carried on in these two islands. The indigenous Protestant community is, however very small. The inhabitants of **Rio de Oro** are Moors, Arabs and Berbers with a mixture of Negro blood. These people are almost wholly nomadic and are adherents of Islam. There is no evangelical work here nor in the small strip of coast lying to the north called **Ifni.**

Fernando Po is the largest of the five Spanish islands lying off the coast of Nigeria. Discovered by the Portuguese in 1471 it was ceded to Spain in 1788 and during the suppression of the slave trade was used by Britain (1827-44) as a base. The Baptist Mission worked here from 1843-58 when it was expelled. In 1870 the Primitive Methodist Church began a work which is now incorporated in the Methodist Missionary Society, which has grown to a Christian community of 2,500 from among the aboriginal Bubis and the Bulu imported labourers. Cocoa being the chief industry, cocoa farms were started. Educational work was always opposed by the Roman Catholics. This work has to be conducted in Spanish and with certificated Spanish teachers. Four stations were established and a number of outstations and seven organized Churches have grown up. The great difficulty is the multiplicity of languages, as is seen by the variety of languages in which the Bible is sold.

The colony of Spanish Guinea, known as **Rio Muni,** has an area

of 10,000 square miles and a population of 90,000. It can be seen on the map lying south of the Cameroons. Ninety years ago the American Presbyterian Mission began work on the coast and on the northern border and at one time had four missionaries. As their work developed in the Cameroons and difficulties arose with the Spanish Government, these missionaries were for a time withdrawn, but later in 1932, after eight years' absence, a missionary couple were sent to conserve and develop the work. Since then things have taken on a new complexion and the work has been widely extended along the coast north and south of Bata, on the Cameroon border and in the northeastern district. The mission is known as the *Mision Evangelica de Guinea Espanola.*

DURING the Spanish war this territory was the scene of a good deal of strife, yet the work continued to progress. Numbers of vernacular catechetical schools were established and there are 25 village schools. Eight organized Churches with 1,000 members and 40 outposts, proved a foundation for an evangelistic campaign which resulted in the enlisting of 10,000 enquirers. Additional workers gave the opportunity of pioneering the interior highlands which are now occupied by native evangelists. Eight years ago (1933) the World-wide Evangelization Crusade sent two missionaries, who after many difficulties with the authorities were allowed to settle at Akurenan on the southern border, where the work is among the Okak tribe. A remarkable story of successful pioneering followed and Christians were soon to be found in 200 villages. Permission to erect chapels has been obtained and training of workers is being proceeded with. Thus in this very outlying part of Africa a notable work of evangelization has been launched in most difficult times and under what appeared impossible conditions, and has strongly established itself.

The Christian occupation of these Spanish and Portuguese territories can be summarized in one paragraph. In spite of its larger population there are only half the number of missionaries in Mozambique compared with Angola, where the proportion of 56 to the million is above the average of 52 per million for all Africa. There is a proportion of one Christian to one hundred people in Mozambique compared with one to thirty-eight in Angola, that is to say, over one-third. The missionary occupation and Christian population of the other areas passed under review are altogether inadequate and here the factor to reckon with is not paganism or Islam but the opposition of the Roman Catholics.

More planning and co-operation are needed among the missions interested in the Spanish and Portuguese colonies referred to in this present review, if the great needs of these areas are to be adequately met. The World Dominion Movement has sought by planned visits and published surveys to provide vital information so that overlapping and duplication of effort may be avoided. The Movement is always ready to provide information and to help with the solution of problems which arise when the best distribution of forces and resources have to be faced, as they must be in view of the greatness of the task confronting the Christian Church throughout the world.

"Pioneering in Grim Reality"

"—The Central Asian Mission carries on under great difficulties. One of the missionaries has carried out a tour in Zangskar Valley, Western Tibet, which is largely Buddhist territory. There are many monasteries and conservatism of an extreme character dominates the district. In such wild country, *this is pioneering in its grim reality.*"

—*"World Dominion," May-June, 1941.*

Write for new brochure by Miss Mildred Cable, "Whither Central Asia?"

CENTRAL ASIAN MISSION

Founded 1902

47, VICTORIA STREET, LONDON, S.W.1.

Director: Rev. ERNEST E. GRIMWOOD.

Hon. Treasurer: Brig.-Gen. H. BIDDULPH, C.B., C.M.G., D.S.O.

100 Years of Medical Service

The Edinburgh Medical Missionary Society

founded in 1841 still carries on its work of (1) Training students as fully qualified Medical Missionaries: over 300 have been helped to go out under the different Missionary Societies.

55 to the London Missionary Society; 36 to the Church Missionary Society; 70 to the Church of Scotland (32 of these formerly United Free Church of Scotland); 19 to the English Presbyterian Church; 19 to the Baptist Missionary Society; 18 to the Methodist Missionary Society; 9 to the Irish Presbyterian Church; 6 to the China Inland Mission; 13 to the E.M.M.S.; and 68 to various others. The number of students at present in training is 28.

(2) Runs a Home Mission in Edinburgh where these students work: and (3) Maintains a Hospital in Nazareth and Damascus. **Will you help to send Ambassadors of Love and Peace throughout this troubled world?**

Office: **56, George Square, Edinburgh, 8**

A reminiscence of troubled times.

Saved From Death

IN the year 1896 I was asked to speak at a kitchen-meeting in my native town of Greenock, on the Clyde. There were only seven people there—all women. In the course of my remarks I told them the following story.

During the Civil War in America, one of the sentry-posts received the nightly attention of a sharp-shooter. Every night for five nights the soldier doing sentry-duty was shot dead. The man who was told off for this work on the sixth night was, it can be well imagined, not too happy, but duty and danger found him ready.

Towards midnight, the moon, which had been shining brightly, was fitfully hidden by clouds, and the sentry, for some reason, had an uneasy feeling of impending danger, and, to cheer himself and reinforce his courage, he decided to sing. He sang "Jesu, Lover of my Soul." When he reached the words, "Cover my defenceless head with the shadow of Thy wing," he sang them as a prayer. Just then, the clouds passed, and a feeling almost of elation took possession of him, and in due time he returned safely to camp.

A few years afterwards, he was travelling with a party of friends on a river-steamer, and each was entertaining the others with song and story. When it came to his turn, he said: "I am going to sing my favourite song to you," and he began to sing, "Jesu, Lover of my Soul." When he came to the words, "Cover my defenceless head with the shadow of Thy wing," he sang with peculiar pathos as memories of the lonely, dangerous sentry-post came back to him.

When he had finished singing, a man came up to him and said: "Were you doing sentry-duty at——, naming the post—during the war?" "Yes," was the answer, "I was." "Well," said the stranger, "I was told off to shoot you. I had raised my gun, and was just about to pull the trigger when you started to sing, but when you got to the words: 'Cover my defenceless head with the shadow of Thy wing,' I could not shoot."

Soon after telling this story at the kitchen-meeting, I left for far-off Mongolia, to follow up the work of James Gilmour. There, I had many exciting experiences and hair-breadth escapes. When the Boxer trouble broke out in 1900, the danger of massacre was so great that I induced my colleague to take the women and children to safety. I thought that I might be able to stay on, but after they left things became worse, and the few Chinese Christians who were with me begged me, for their sakes, as well as my own, to leave.

It was ten o'clock on a moonlight night. My horse was saddled and waiting. We met together in a little room—seven of us—and, after commending ourselves to God's care, we parted. One of the men of that little company was afterwards martyred with the hymn on his lips! "Mighty God while angels bless Thee, may a mortal sing Thy praise."

I had two hats on the table, one a broad-brimmed felt, and another, a Chinese cap. I decided to wear the latter, as I should thereby be less conspicuous. I rode away, and wondered why I was attracting attention. Guns were going off, dogs were barking, and death seemed imminent. Finally I got into the hills, and, putting my hand up, found the cause of the commotion—I had put on the wrong hat!

When I reached the coast I fell ill, and was sent home. One day I was walking along a street in my native town when a woman stopped me. "Oh," she said, "you are safe! I never forgot the story you told us at the kitchen-meeting, and all the time of the Boxer troubles, I was praying: 'Cover his defenceless head with the shadow of Thy wing.'"

T. C.

Isles of the Midnight Sun

(*Concluded from page* 340)

many years until failing health made the journey impossible. When that happened, it was his minister's turn to visit him with equal faithfulness.

And so the great adventure for Christ has been carried on quietly and unobtrusively through the years in our islands of the Far North. Coming to them from the throbbing restless life of a great city twelve years ago, I felt that it was like stepping into another world, a world, it may be, with the disadvantages of remoteness, but with the inestimable blessings of simple living and simple faith, anc the vision that has never dimmed In these days of war, the morale o the islands is superb. Based on nc momentary expedient, but on th consciousness of the power anc love of God, it has shown its fruit in peace—not as the world gives but as Christ has given for an en during heritage.

As we turn our eyes northward to the isles of the Midnight Sun we realize the full significance o the text, " The isles also shall wai upon Him."

Women Without Rights

(*Concluded from page* 338)

an article, evidently written by a young educated Moslem : " With the spread of education, that dreadful curse of the Mohammedan community, the *purdah*, will disappear : and with its disappearance, Moslem young men will attain a new manhood and a sense of chivalry, and Moslem girls a new womanhood and a beauty of body and mind which they never had before . . . Fathers of boys and girls will no longer have to undergo the disgrace of buying and selling their offspring lik cattle in the marriage market."

The concluding chapter o apostasy is one which should deepl move us to prayer, sympathy an understanding of what it costs t become a Christian. How hardl can a Moslem woman enter int the Kingdom of Heaven, and wha depths of suffering must be passe through by women missionarie who follow their children in th faith through these colossal tests.

WHAT OUR READERS SAY

" We would much regret if anything hindered the publication of *WORL DOMINION AND THE WORLD TO-DAY*, or hindered our receiving it. W have been getting it for about twenty years, beginning with when we were living Congo Belge."—M. L.

World Dominion and The World To-day

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The Editors do not accept responsibility for the views expressed by their contributors. Communications (accompanied by a stamped addressed envelope) may be sent to the Assistant Editor.

The next issue will be published on January 1.

Annual subscription (six issues), 6/9, post paid. Single copies, 1/- postage 1½d. The Journal can be obtained from W. H. Smith & Sons' bookstalls, ordered through any newsagents, or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from the Publishers, Marshall, Morgan and Scott, Ltd., 7, Milford Lane, Strand, W.C.2, or from Horace Marshall and Son, Temple Avenue, E.C.4.

All advertisements to be sent to Advertisement Manager as above.

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The Rev. Geoffrey R. King has done splendid work as Minister of East London Tabernacle—a notable church which has been wrecked through air-raids.

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The Rev. W. E. Sangster, M.A., after a most successful ministry at Leeds, was called to Westminster Central Hall as successor to the late Dr. Dinsdale T. Young.

The Rev. H. P. Thompson, M.A., is the Editorial Secretary of the Society for the Propagation of the Gospel.

WHAT MILDMAY STANDS FOR

The Mildmay Movement represents a number of progressive evangelistic activities which should make the widest possible appeal to Christian people everywhere. Here are some of its activities :—

1. THE MOVEMENT FOR WORLD EVANGELIZATION AND ITS INTERNATIONAL FELLOWSHIP FOR WORLD-WIDE WITNESS.

Evangelistic campaigns are planned, and carried out in Great Britain and Ireland, and in many parts of the Empire. **Since the outbreak of war over 3,000 have been led to profess their faith in Christ as a result of the campaigns of Mildmay evangelists.** In addition, such converts are encouraged and trained to bear their personal witness to Christ, so that they in turn win others for His Kingdom.

2. ST. LUKE'S COLLEGE

for the education and training of men and women as Christian witnesses at home and overseas. Although the war has made it impossible to undertake whole-time College work in residence, afternoon classes are being held for men and women, who are being educated in the fundamental truths of the Christian Gospel.

3. HOME STUDY BY MEANS OF BIBLE CORRESPONDENCE COURSES.

Some hundreds have enrolled as students, and are undergoing a course of Christian education in their homes. **A new 3 years' Course, going through the Bible Book by Book, is to be commenced very shortly.**

4. STRATEGIC OPPORTUNITIES.

Working in closest co-operation with the World Dominion Movement, Mildmay endeavours to implement the findings of world survey by encouraging and fostering pioneer work in unevangelized fields with a view to establishing indigenous churches. **This ensures that every penny is wisely spent.**

5. LOCAL WORK.

The Mildmay Movement believes that its witness should begin at home. Consequently, at the Centre, there are numerous activities which are concerned with the evangelization of the large area in the midst of which the Mildmay Movement is operating. As many as 14 meetings are held every week. Visiting the sick and charitable work make heavy demands.

YOU CAN HELP BY YOUR PRAYERS

YOU CAN HELP BY YOUR GIFTS

EVERY PENNY RECEIVED WILL BE WISELY USED

Send what you can to the President, Dr. Thomas Cochrane, or the Hon. Treasurer, The Mildmay Movement, Mildmay Centre, London, N.1.

Re-entered as second-class matter May 4, 1940, at the Post Office at New York, N.Y., under the Act of March 3, 1879